THE GREAT ADVOCATE AND ORATOUR for WOMEN

or

The Arraignment, Tryall and Conviction of all such wicked Husbands (or Monsters) who [illegible] it lawfull to beate their Wives, or to deal meane themselves severely and Tyrannically towards them.

where

Their crafty pleas are fully heard, and their Objections plainly answered and Confuted: And the [illegible] Condemnation passed [illegible] the Law of Nature, the [illegible] Pollicy (or Morallity) the Civill and Canon [illegible] and the Law of God.

Coloss. 3, 19.

Husbands Love your Wives [illegible] not bitter [illegible] them.

Prov. [illegible]

An ungodly man [illegible] and [illegible] there is as a [illegible] man [illegible]

A. D. 1682.

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To all married Women whose husbands rule over them with rigour and severity; (And likewise a word to all such irrationall husbands)

Ladies and Gentlewomen.

THE wiseman tells us that a *word spoken in season is like apples of Gold in pictures of Silver*; [illegible] to your selves to judge how oppo[illegible]nely this Treatise comes unto you[illegible]nands, whose tendernicks are galled by your wearysome uneasy yoakes. I hope these few sheets may some what revive your drooping Spirits, it beeing no small comfort when you have a friend at hand, whose tender compassion towards your tender Sex makes him deplore your sad case and

Plead your cauſe with ſuch affection, as if it were his own.

Me thinks I ſee how ſtrangely your (heart-breaking) husbands, are hurried by the violent Whirlewind of unbridled Paſſion: me thinks I hear their loud murmurings their angry voice, together with the ecchoing ſound of ſervile blowes, wounding my ſorrwfull eares more then the dreadfull noyſe of the diſquieted ſeas, more dangerouſe then their forraine rage, more amazing then *Aetna's* wrath whoſe wide throat ſwallorgeth ſmoaks, flames, and thunder at one breath: methinks I ſee their ſhadow ſwiftly drawing on you, like the black terrifying *Hierricane*, that makes the tender Reedes (whoſe nature yeelds to every gentle gale) lie proſtrate, croud together and whiſper in trembling feare. I am ſenſible how their auſtere demeanure and tyrannical behaviour have plunged diverſe of yo

you into a deep and dangerous Gulph of ſorrow, and diſparation, who not finding peace and content at home, are in an exorbitant manner ſeeking it elſe where; and like perſons (diſarmed of ſence and reaſon by this Paroxiſme of feare) are Acting directly contrary to your own genuine and inclinations &c. Now altho I dare not juſtifie ſuch enormities of yours, (but as a faithfull frind exhort your ſpeedy Repentance, and Amendment,) yet I lay the guilt (tho not ſufficient to excuſe your fact.) in a more peculier manner to your *husbands* Charge, and (as the wicked Inſtrumentall cauſe of ſins in you) I Summon him (without a deeper Repentance) to prepare to Anſwer before the Great Tribunall judg, both for himſelfe and you.

Others there are (more virtuoſly inclined) who are deſponding in ſolitary corners, and whoſe beſt remedy is to ſeek out ſome melancholy cave

or desart place, that may entertain their pensive minds, whilest their distracted thoughts are feeding on soliscitude, and care; who instead of teaching their eyes to weepe, are endeavouring how to wiipe off their Christall teares (as pure and cleire as is their Innocency) without the discovery of their grief. On whose pale ey lids sits a sad messinger of wo, more unwell come then the harbinger of death it selfe.

For such, this book was chiefly designed, and to every such desponding wife, I now addres my self, advising you to trie (once more) what influence the violent cords of your laborious Love may have upon your misguided husband; Take him by the hand, and fall about his neck with sweet embraces hold him fast, and compell him (allthough against his will) by all the retorick you have, and by all the charming Eloquence of your loyall and constant Love, &c.

If this

if this prevaile not with him, then con-
jure him by all thats deareſt unto
himſelfe, that he would pleaſe to
condeſcend to walk along with you
into *this Temple of Eroto* (or the
Muſe of Love) which is erected for
your ſakes alone. Perhaps it may
proeve (and who knowes but it may?
O would to God it might,) ſuch as
was the Temple of the Goddeſſe *Viri
placa* in Rome of whome *Livie* writes,
that whatever man and wife came to
ſacrifice Therein, allthough never ſo
much at ſtrife and variance before,
yet they allways returned home again
in Love and unity.

And that I may help one lift
forward I deſire now to ſpeak a word
or two to your contentious husbands,
whoſe words are fire brands, arrowes,
and death, (or that which is much
worſe) my adviſe to ſuch ſhall be
no other then th t wiſe mans councell.
Prov. 25: 8. 9. *Go not forth haſtily
to ſtrive leaſt thou know not what to do*

in the end thereof, when thy neighbour hath put thee to ſhame: debate thy cauſe: By long forbearing is a Prince perſwaded, and a ſoft tongue breaketh bone it ſelf. Suppoſe thy wife to be (what thou wouldſt have all men think ſhe is) willfull froward and perverſe; conſider whither thou hath not made her ſo? doth her affections ſit looſe to thee, examine well the grounds, debate the matter with thy ſelfe; Go nots forth haſtily to trive with any perſon: no not thy adverſary, much leſs with thy friend and leaſt of all with her who lieth in thy boſome, and ſhould be deareſt to thy heart, nay who ſhould be as deare unto thee as thy Life, for as much as ſhe is thy very ſelfe. If a King (with whom is commanding Majeſty and power,) will be perſwaded by a wiſe deportement, how much more then will thy lowing wife, whoſe tender Sex doth naturally diſpoſe her to ſuch ſweetneſſe, ſoftneſſe, Gentleneſſe

ſuch

such melting and relenting teares such heart winning demeanure, &c. that the mollifying hand of *Love* may mould her into any stamp that vertue formes; and who recoyles at nothing more then raggid usage, because it is so directly contrary to her soule whose essence is compacted of ardent Love, stronger then death it selfe, and which many waters cannot quench.

From this time forward therefore goe thy wayes, and reconcile thy selfe to thy offended selfe, then let *hand* joyn in *hand*, & haste, both of you to pay your Sacrifices to *this Temple* of unfeigned Love, that when you returne from thence, *Heart* may then joyn in *Heart*, and both of you may be willing to live no longer, then you live united in *One soule*; which will redound to both your peace and tranquillity heer on earth, and your future happinesse in the world to come, and crowne your names

to there preſent, honour, and my cordiall wiſheſs with that palme of victorious and triumphant Succeſſe, which is the earneſt deſire of

your aſſured Friend.

CHAP.

CHAP. I.

An Introduction to the following discourse.

ALtho we all know that unto women the world oweth half of its life and man is indebted the greateſt part of [his love next unto God] yet now a days it is grown a cuſtome ſo common to undervalue the worth of that ſexe (becauſe of the lewd and allmoſt unparrald lives and examples of *ſome*) that every rymer hath a ſeverall libell to impeach their name; and every perſon a poeme to accuſe them of unfaithfullnes &c: The Courtier, tho he weavs his Miſtreſſe favour, yet upon ſlight occaſions (nay ſometimes none at all) Sticks not to ſing her ſhame; And the cobler (tho in himſelf deſerving greater diſgrace, yet) wants not a ballade to reproach their name; And as this

course is usuall with most men, so the cause heer of is manifect unto all: The † faireſt Mark (you know) is most often aimed at, and the goodlieſt ſtarr is moſtly gazed upon, ſo *VVoman* the beautyfulleſt creature of all the viſible creation is moſt of all Obſerved, and ᵇ Obſervation as it is ſometimes the guide unto honour, ſo often allſo is it the mother of diſgrace. Particular reaſons heereof, may be collected out of the ſeverall humours of ſuch who ſtand out in disloyaltie with them; for ſome men will diſpraiſe that woman whom before they adored, becauſe her modeſty hath repelled their un chaſte deſires. Some will turne their amorous termes of wooing into a barbarous ſtile of rayling, becauſe for want of deſert they obtaine not how to love them, and the greater part of men, beeing evil themſelves, love but few things that are good, and

† *Seneca. l. 13. ep. 89.*

ᵇ *Tacit. hiſt. 3. lib. ad princip.*

so

ſo perchance hate women alſo. Some likewiſe pretend a reall diſlike of women (unto whom themſelves are all the while reall ſtranger (to make Oſtentation of their witt, before the publique ſtage of the world, few upon good ſhew of reaſon. and fewer yet upon juſt grounds, and theſe ſort of perſons have filled the world with Pamphlets, things moſt idle in themſelves, and moſt disgracefull unto women: But O unmanlike men and ſlaves of your ſex! Is this a point of your man hood, or any ornament of your valour, to buiſy your ſelves for the diſgrace of women, whom nature hath diſarmed of corporall ſtrenth, and education diſenabled of mentall courage for revenge? Is this the thankfull tribute you repaye unto the author of your beeings? Is this the beſt embraces you beſtow on the papps that gave you ſuck? Is this the gratefull allowance you

afforde them for rheir ſorrow, pains at your birth, for their care and diligence in your youth? And for that labour of love which they have beſtowed upon you, throughout the ſeverall periods of your life? All ſuch [a] courteſies (methinks) ſhould not be forgotten in ſuch an ungratefull manner, much leſs injurioufly remembred. But why talk I with theſe men of gratitude (the greateſt of virtues) who never were acquainted with any vertue at all? And therefore, had it been the higheſt of womens misfortune to have been traduced by this infamous crew, they might eaſily have ſmiled it out, counting it no dishonour to be evil ſpoken of by ſuch, who never learned to ſpeak well of any: But now this bad cauſe hath gotten better Patrones, eſpecially when in the univerſities, their names are mentioned in their [b] Acts and publique diſputations, their

[a] *Auſoni 9. de great. action: ad Auguſt.*

[b] *D. G. in his Act at Oxf. 1608.*

their capacities thought unfitt for learning or ever attaining to the ſpeculative knowledg of the liberall Arts and ſciences. Nay if this were all, their blind ignorance might be paſſed over in judicious ſilence, but when they ſhall adjudg them *worthy of blowes*, what more ſtrange and prodigious *Paradox* then this? What opinion more unnaturall and uncivill then that of theirs, *that it is lawfull for a husband to beate his wife*?

Moſt impure heart, which didſt firſt [c] conceive, and move the moſt barbarous tongue which did afterwards bring forth ſuch a [c] Monſter of opinion! Had I but one word to Speake, unto mankind before I yeelded up my breath, and but one only line to write, I would both Speak and write in Defiance thereof.

[c] *Chryſ. homil. 57. on Gen. 29.*

[c] *Cyclopes furiunt iſti ut quidem Doctiſs. viri conſtituunt ex. Homer. l. 9. Odiſ.*

CHAP. II.

That it is not Lawfull for a husband to beat his wife prooved by reasons drawn from Nature.

AND to begin first, whence we all began, from *Nature* self; Her eternall Laws stampt from the worlds beginning in all her creatures, witnesseth such a soveraigne Union of male & female that in all kinds between them there is found no unkindnesse

Transl. ex Strozia Laur. post.

No Lyons rage against the Lioness
The Tygre to the Tygresse is not fierce
No eagles doe their fellow birds oppresse.
The Hawke doth not the Hawke with talents pierce
All couples live in love by Natures love
VVhy should not man and wife doe thus, and more?

Man

Man, the great Creators greateſt creature, indued with *Remembrance*, a Regiſter to recount former events, with *wiſdome*, a Glaſs to behold the preſent ſtate of things, with *Providence* an Oracle to conjecture of future accidents, and above all with *Reaſon*, a Ballance to weigh out all his actions, muſt now become more cruell and tyrannous, nay more ſavage and barbarous then very beaſts, who neither have remembrance of things paſt, wiſdom in things preſent, nor providence of things to come, nor reaſon in any thing at all. The *Doves* are obſerved to be moſt exquiſite in their love, and at the fatall departure of one the other pines to death with ſorrow. The *Nightingall* makes pleſant melodie in his loves well-fare, but in her diſtreſſe he mourns in ſadder tunes. The *Swanne* is of a nature ſutable to his feathers, white and faire, and all his feare is to keepe his

Plin. naturr. hiſt. l. 10. c. 24. & 29.

his mate from feare, Go therefore into the fields, and the *Doves* will teach thee a lecture, of Love, returne into the woods, and the *Nightingalles* will ſing thee madrigals of love: walk by the water, and the *Swanns* will ſchoole thee the art of love; Every where ſuch loving couples of bruitish beaſts will ſhame the disagreeing matches of reaſonable creatures. For, ſhall the bare inſtinct of a ſenſible nature work ſo powerfully in this caſe with beaſts and ſhall the helpe of a purer eſſence work a contrary effect in man and ſhall not ſuch men be adjudged worſe then beaſts by many degrees!? *Plin. hiſt. nat. l.* 1. The Lion that barbarous Creature, who ſpareth no ſhape, is ſaid to tremble at a woman, and hardly proffereth her that violence, which uſually he doth to man, as though *Nature* had taught him a more gentle behaviour towards ſo fair a Perſonage, or his own heroick Spirit the ſhame of ſo baſe a victory.

For

For never gotten was immortall fame — *Transl. e Virgil.*
By working of the Weaker Sexes shame

The *Viper*, a beaſt more vile then the vileſt, poiſonous by nature, and ſpitefull, odious to be ſeen and hatefull, yet when the time of his breeding approacheth, withdraws himſelf unto the ſea, or river ſide, and by the Gentle murmure of his known hiſſe calleth forth the Lamprey with whom his nature is to engender: the Lamprey beeing ſo kindly invited, doth as kindly repair unto him, whom when he perceiveth comming to accept of his love, vomiteth forth all his poyſon, doing reverence (as it were) unto his nuptiall rights, and caſting away his naturall corruption, meeteth his ſpouſe in his cleaneſt perfection. Man would ſcorne to be thought worſe than a Viper, and why then

S. Ambroſius tom. 1. l. 5. c. 7. Hex. m. & Ariſt. de hiſt. animal.

then ſcorneth he not to caſt out of his heart all his cancred poyſon of anger, of ſtrife, variance, quarrelling and contentions, when he commeth into his Miſtres preſence, and eſpecially whileſt-he is lying in his Nuptiall bed? A dogg will not ſo much as ſnap at his mate, and ceaſe to bite her, and will not every ſober perſon eſteem of that monſter in Mans shape to be worſe then a ſavage beaſt, who ſhall ſnarle and ſnap at his wife, and moſt eſpecially if he ſhall attempt ſuch an unnaturall act as to *beat her*, tho never ſo much provokd?

It may well be the worlds motto, *All things have Nature for their guide*, and amongſt theiſe All, *man* the worlds commander ſurely ought to be accounted one; which we may obſerve as in the common courſe of Life: in ordering his diet, in his apparrell, in taking his reſt, ſo likewiſe in the perfect habite of Sciences, in his ſmoothing Rhetoricke in his ſolid

diſ-

disputations, in his profound Philosophy, in all which the greatest preheminence *Art* can chalenge, is to add perfection where Nature hath layd a foundation. The law then beeing an artificiall collection of naturall precepts, how can it dispence with so unnaturall an action. as for a husband to beate his wife, the one part of himselfe, or his better half? No man did ever willingly hurt himselfe, or if any man hath, certainly he may justly beheld a madd man, of all men living; and therefore what mutuall blowes can law fully pass between man and wife, who are one and the self same? Their mindes inseparably One in their choise, their houses individually the same, in their children and posterity. Indeed some ancient ages of barbarisme (before either civility was fully embraced, or Christianity firmly establisshed) seemd to draw from *Nature* the practise of some such Tyranny, so [a] *Aristotele* reports

[a] lib. pol. cap. 1.

ports of the Sythians, [b] *Tacitus* of the Germans, [c] *Gellius* of the Romans *Cæsar*, of the French, with who it was a received custome to dispose of their wives, life and liberty according to their pleasure, and hence it was that a Doctor seemd to alleadge his history of [e] *Publius sempronius* who devorced his wife for seeing a play; of [f] *Egnatius Mecennius* who beate his wife for beeing found in his Cellar: [g] of *Faunus* who killd his wife for drinking a cup of wine; fitt proofes for confirmation of his argument (forsooth) that a man may beate his wife, are they not? Recount the time when these things were done, I pry, it was in paganisme, and barbarisme; observe likewise the persons, they lived as mirrog of rigour and cruelty, and are registerd as monuments of murder

[b] 6. *Tacit. lib. de mor. Germ.*
[c] *lib.* 10. *c.* 2. *de Rom. Antic.*
[d] *Comment de bello Gallic.*
[e] *Stobæus ex quoreci-tat Patr. lib.* 4. *in* 3. *& Bodin. de rep.* 1.
[f] *Plin. l.* 14 *cap.* 13.
[g] *Arnobius lib.* 5. *con-tragentes.*

murder and tyrannie; Weigh the reaſons that mooved them thereunto, they willſooner make you laugh, then perſwade imitation; Laſtly judg of all, and it is but as tho a Phiſitian ſhould goe into an Apothecaries ſhop, where is variety of wholeſome medecines, yet preſcribes he ſome poyſon or drugge to ſtrengthen his patient, even ſo, they who having travailed over diverſe hiſtories, and read diverſitie of good examples, yet are poſeſſed with ſuch a Diabolicall opinon, have picked out the worſt and moſt poyſonous druggs, that they can finde to cure the rage and violence of their burning Phrenzie, of which contagion, their diſeaſed ſoules are ſick.

But how much better and with greater ſafety might theiſe *Phanaticks* be cured of their epidemicall diſtemper, if they applyed to themſelves the famous examples of loving husbands towards ther wives, and of loving

loving wives towards their husbands, or of both, loving towards one another? How great and precious an Antidote would the very name of *Hector* have been to all such Infected-soules as theise? who in the destruction of *Troy* did bewaile the death of *Priamus*, the sacking of so great a city, the spoyle of so many dear and valiant bretheren, the funeralls of so fair and large an Empire, but exceeded all excess in lamenting *Andromache* his wife, and desired (saith *Homer*) to forsake heaven, (beeing allready seated amongst the Gods) to defend *Andromache* distressed heer on earth. How plesant had been the reherssall of [a] *Tigranus* love, who with his beloved Queen beeing taken prisoner by *Cyrus*, made a free and liberall promise of his life, to purchase her ransome? What good entertainment had the storie of [b] *Calenus* (think yee) by those sort of men who have musterd

Hom. Illd. 5.

[a] *Zenoph: in Cyroſuo.*

[b] *Martials Epigr.*

musterd up those few execrable examples before mentioned? He thought he lived no longer then when he looked on his beloved wife: what would [c] *Livie* have said of such a monstrous opinion, who makes mention of *Augustus*, of *Antonius*, of *Scævola*, of *Arruntius* of *Scipio*, of *Marius*, with great reverence, as well for their endeared affections to their wives, as for other heroicall virtues; I might also instance other [d] histories of infinite number who in like manner sound forth their worthy praises upon this same account, and whom for this cause posterity hath advanced above men, if not honoured as Gods.

[c] *Tit. Liv. in diverſ. hiſtoricis ab urb. cond.*

[d] *Frontinus in 4. lib. ſtrat. de P. Jew. Suet. in Tiberio de C. Altiho.*

And tho the womans sexe is accounted the weaker, yet not their love, for that exceeds the mans; witnesse [e] *Cornelia* who so dearly affected her *Pompey*,

[e] *Lucan.*

that ſhe would not ſuffer him to goe into the warrs (tho he were the worlds terror) unleſs her ſelf in preſence might wait upon him: witneſſe allſo[f] *Demotia*, who having loſt her *Leoſthenes*, could not find her ſelf, and therefore through ſolitarineſſe made a ſpeedy voyage after him. Witneſſe [a] *Sulpitia* likewiſe, who being adjudged to ſtay, and watched that, ſhe ſhould ſtay at *Rome*, when her husband *Lentulus* was banishd from *Rome*, yet (notwithſtanding the *Senates* command, her princely fathers charge, the love of her citie and country, the loſs of friends and family) ſhe alone expoſed her ſelfe unto the danger of the night, beguiled the watchfull eyes of her ſtrickt guarde, brake forth of the citie, and traced along the fields to ſeek him, until ſhe became the joyfull companion of his wofull banishment; ſo little ſhe eſteemd

[f] *D. Hieromus.*

[a] *Plin. l. 10. c. 3.*

eſteemd all the worlds felicity in regard of one *Lentulus*, ſo willingly ſhe incurred whatſoever miſery. Witneſſe [b] *Panthea* allſo, *Rhodogune*, *Laodemia*, *Martia*, *Valeria*, *Portia*, *Lucretia*, [c] *Penelope*, [d] *Alcinoe*, and Millions of like whoſe ſingular fame herein, is hath cauſed an-tiquity to inveſt them in the eternall ſhrines of honour, ſo might likewiſe their rehearſall enforce poſterity to receive them as the fruitfull Patterns of imitation.

[c] *De qua D. Hieron. to. 2. l. 1. contra Iovicanum Ovid. in Ep pen. ad uliſ.*

[d] *Ov. Metum. l 11. fab.* 101.

But to returne to the barbarouſe Hiſtories before alleaged by ſome, (whoſe Characters my ink cannot ſufficiently Blacken, unleſs I hazard putting my ſelf and reader into a Paroxiſme of trembling horror, and pale fear, like ſuch inconſiderate braines who raiſe *Ghoſtly features* which they themſelves doe dread to converſe withall, or indeed ſo much

as to behold:) Is not that a weake ſtructure whoſe very foundation needs ſuch under proppings as *Thoſe*? and *they* allſo, ſo feeble by the gnawings of chankring, Obloquie, as well as mouldring time, that the building ſhakes at every blaſt; Grant thoſe incredible ſtories to be true, yet how can any perſon in his right witts proove from their inhumane Actions that ſuch deeds are Lawfull? Since all was done unadviſedly, without diſcuſſing of the matter, and wrongfully themſelves alone (and in the hight of paſſion too) beeing doth their wives *Accuſers*, their *Jury*, their *Judge*, and their cruell *Executioners* likewiſe; O *horrendum nefas!* Let this not onces more be mentioned amongſt us, who bear the name of Chriſtians, *theiſe* being ſavage and heatheniſh murthers both againſt *Nature*, and the Law of *God*, of *Reaſon*, of *Religion*, and of *Nations*. Let me demand who ever ſtained

their

their *Names*, their *Relation*, their *City*, *Country*, *Age*, or Generation with greater ſhame and Ignomie, [leaving ſuch an indelible *Stigma* of their juſt diſgrace to all poſterity that nothing can wipe out] except ſuch inhumans monſters of humane kind as ſhall adventure to vindicate their Acts, or from this day forward walk in their untrodden ſtepps? Who received the greater foyle, thoſe tyrannous husbands, who in their exceſs of rage and madneſs did ſo raſhly abuſe their own flesh and blood, or thoſe modeſt wives, who with ſuch patience did endure? If any yet dare vindicate the former, I le remoove the caſe into the *Court* of *Morallity*, or civil *Pollicie*, where if the *Jury* paſs on their ſide, ſuch ſhall have cauſe ſtill to embrace their diabolicall ſuggeſtions, but if *They* find them *Guilty* nothing more remaines then to lopp off ſuch Gangreend members of an unhappy ſtate or Kingdome, leaſt

they infect the whole Body with ſuch a fatall Diſtemper, as will proove mortall and deſtructive to all humane ſocieties, with whom they ſhall converſe.

CHAP. III.

The ſame confirmed by the Rules of Morallity or Civill Pollicie.

MArriage of all humane actions is the one and only weightieſt: It is the preſent diſpoſall of the whole life of man: it is a [a] *Gordian* knott, that may not be loosed but by the ſword of Death: it is the Ring of union whoſe Poeſie is *Pure and endleſs*; In a word it is that ſtate which either imparadiced man in the Eden of felicity, or elſe expoſeth him unto a world of

[a] *Boindus de Repub. l. 1.*

misery. [b] Hence it is that so mature deliberation is required, before such an eternall Bond be made. The mutuall affection of each partie, the consent of parents, the approbation of friends, the triall of acquaintance, besides the especiall observation of disposition, kindred of education, of behaviour; Now then, if a man solemnize marriage upon theise due respects he can hardly make his choise amiss, because he is guided by vertue, which never faileth her followers. But if not, he may well be styled a foole, because he is carryed away by passion, which easily imprisoneth the best designes. The man therefore who is truly wise cannot but choose a vertuouse wife, and so by consequence live quietly and comfortably with her; And if any take a vicious woman, it argues his own folly, and so by good reason may patiently endure her; for now he hath but

[b] D. Casus observat. ex veterib. in com. an Oecon. Arist. lib. 2.

what before he desired, and he desired that which then he fancied; tho indeed not from the informance of a true judgment, but by the inducement of a giddie affection.

And yet in this infortunate case, it is the greatest folly of all follies, for a man to aggravate and multiply his own misfortunes, by quarrelling with his own choyse, for that dissention takes away the very end and use of marriage, debarreth from all comfort and enjoyment thereof, banisheth its joy and felicity: no man is so ignorant but he may well know, none so obstinate but he must needs acknowledg the truth of what I say; What wife is there so absolutely voyd of all passionate spleen, who will so lovingly performe her marriags-rites, so carefully bring up her children, so providently order her house, so diligently direct her servants, for a preevish and waspish husband, as for a sweet and loving one?

Who

[a] Who will buy blowes ſo dear as ſhee will pay for Love? Or what husband is there ſo clear from all, that will ſo intentively augment his patrimonie, ſo warily imploy his ſtock, ſo diligently follow his affaires, ſo well in all things uſe his uttmoſt diligence for a wife whom he loutheth, as for her whom he entirely loveth? [b] Who will be as devout a *Bradsman* to the ſaint he fancyeth not, as to Him whom he chiefly adoreth? So that indeed, neither (as they ſhould) caring for the other, both receive an unparndled dammage to themſelves, and for their poſteritie leave it moſt unfortunate. Infortunate in their birth, for fear their diſſentious parents derived to them their diſſentious ſpirits; in fortunate in their education, for fear their Back ward parents hinderd their inſtruction; unfortunate in their eſtate for feare their careleſſe parents diminiſh their

[a] *Plautus in Pleudolo*

[b] *Tacit. annal. l. 2.*

Portions; unfortunate in their credit, unfortunate in all, for feare leaſt all their parents faults redound unto the childrens griefe. When as in agreeing matches, where man and wife make up the ſweet harmony of mutuall Love, in a reciprocall conſent and union, you may obſerve a heaven like government, the husband intent on his buisneſs; the wife imployed in her houſe, their children brought up religiouſly, their attendants their ſervants and every one (as *Virgils* common wealth of Bees buſyed in their proper place, and work, whence towards the Autumne of their yeares they gather in the fruitfull harveſt of true friendſhip, of competent riches, of good eſtimation, and (what excells all) of ſweet ſelf content, and ſatisfaction.

Virg. Ænead lib. 1.

But let us turn our eyes away from beholding theiſe bleſſed fruites and advantages (for ſome time at leaſt) and

and ſuppoſe every marryed woman, not as a wife but as one of the female ſex; Tell me then (I pray) ſince § every action of man muſt be tutored by ſome vertue or other what appearance of vertue can it be for a man to demeane himſelf in a Lordlie or Surlie manner towards a woman, in a ſowre ſterne romoſe way, and behaviour? But eſpecially what eaſe or pleaſure can it be to a ſoul that's endued with the leaſt ſpark of reaſon or morallity, to beate a woman, or offer her any violent injurie at all? It is not [a] *valour*, becauſe that demands equality of Combatants it is not [b] *VViſdom*, becauſe that depends on a ſtayde carriage; It is not [c] *Juſtice*, becauſe that requires a ſerious deliberation It is not [d] *Temperance*, becauſe that wants unſettled paſſion, and if none of theiſe then no vertue at all;

§ *Ariſt. l. 3 eth. cap. 1*

[a] *Cicero in offic. lib. 10. de fortitud: l*
[b] *idem. ib. 2. Offic. ad princip.*
[c] *idem lib. 1. Offic. circa medium.*
[d] *idem. l. 2.*

e idem l. 1. tract. de fortitudine.

all; for all other e vertues are comprized under them, as some lesser dignitie under a more ample stile; Tell me likewise to what end should men attempt such violence? If a woman be perverse she thereby amendeth not, if gentle she deserves it not; if any seek praise thereby, they will certainly merit laughter; if reward, they shall besure of shame. And whereas such are guided by no vertue, nor directed unto any end; who but sottish persons, and stonie hearts will lay their violent hands on a woman, the Pattern of Innocencie, the Queen of Love, the Picture of Beautie, the Mistress of Delights? who could with blowes deface those rich ornaments of nature? Who could quarrell with her cheekes so purely mixt with lillies and roses? who could violate those eyes the spheares of light, and love stones of affection? who could wrong those lipps, the two folding gates

gates of precious Rubies? who would not imagine thoſe ivorie armes fitter for imbracing then buffeting? And who but would think thoſe ſnowie hands and fingers of theirs more fitt to embroyder the outward fonnes of thoſe admirable *Ideas* within their raviſhing fancies and ſparkling ſoules rather then to handle a fencers cudgell to ſecure their lives, and thoſe Liberties which *God*, *Nature*, and their own choiſe *merits*, (by the conſent of all mens *Reaſon* in its due exerciſe) hath by ſo many pledges and ſignalls confirmed on them from time to time, as Their true and undoubted Right?

Beauty muſt not acquaint her ſelf with warres
And therefore hates ſuch men as love ſuch Farrs.

Tranſlat. a Petron:

And tho all women are not beautyfull, neither hath nature beſtowed all

perfeactions every wife, yet a true loving husband muſt imagine them. All centering in his truly beloved wife for Love eſteemes not a thing beloved, as in it ſelf it is but as it appeares in the lovers eye and therefore a woman that is not faire may make a faire wife, to that husband in whoſe thought ſhe is faire for he ſees her with his own not with anothers eyes, loves her only with his own heart, and not anothers, and enjoys her only to his own content; in her then whom need he pleaſe beſides himſelf? So that if thy wife be not fairer to thy ſelf, then other women are, thou loveſt her not truly; and if thou loveſt her not, why didſt thou make choiſe of of ſuch a companion whom thou loveſt not? why didſt thou diſſemble with God before whom thou didſt profeſs a love? why didſt thou lye unto Man, in whoſe preſence thou promiſedſt Love? Or if ſhe be (as indeed ſhe ought

S. ph. Sydneys Arcadia. l. 2.

ought to be) fairer in thy own eye, becauſe dearer to thy own heart, with what countenance, with what arts with what vaine pretenſions canſt thou turn rebel unto love? and preſently hate her whom but now thou lovedſt? Or with what face canſt thou look upon thy beloved ſpouſe and inſtantly beate her? No: no: heaven may as ſoone ſink into hell, as perfect Love turne into hatred, and whole rivers of water may as well ſpring out of flames of fires, as rigid behaviour, or violent blowes proceed from fervent Love. In a word, therefore, if thou loveſt not thy wife, thou haſt playd the hypocrite, and ſo canſt not beate her but thy actions muſt needs aloud proclaime thy guilt and ſhame, thy perpetuall diſgrace and Infamie. But if thou loveſt her, thou haſt only performed thy vow and ſolemne marriage Covenant, and ſo with due reſpect than muſt honour her all the dayes of thy life.

Neither

Neither may it be thought a ſmall reaſon to deterr all husbands from ſuch unworthy demeanure, and bruitiſh violence to forecaſt the dangers that may enſue thereof; for diverſe women beeing of a diverſe Stature, ſtrength, complexion, and diſpoſition, there muſt needs fall out a diverſe event of ſuch an action. If ſuch men ſchould chance to marrie with as ſtout and valiant women as [a] *Panthiſelca* was amongſt the *Amazones*, or the Lady [b] *Pathenia* of *Greece*, or the Empreſs *Livia* in *Rome*, or ſome other of far leſs valour and after a while from *Cupids* warres fall unto Martiall armes, I queſtion whither their *Pigwigg* in valour, would ſave them from *Myrmidon* like blowes. If I ſhould marry a weake and feeble wife, ſuch a one whoſe courage is daunted with a word, whoſe Innocence is her defence, whoſe

[a] *Virg. Æneid.*
[b] *Cip. hil Sydneys Arcti. lib.* 3.
[c] *Ærodius verum jud cata-rum l.* 8. *c.* 8.

hoſe yeelding her reſiſtance, and
et play the Tyrant ſtill, and ſo make
er feeld a 1000 deaths in life, and at
ſt ſatisfie her long lingring hopes
ith the well come approaches of be-
ved death, I am certain my own
ad humor and obſtinate will, cannot
ee me from the great Tribunall of
eavens ſacred Law; and though I
ight skinn over the deep wounds
f an exulcerated conſcience, with
me pitty: full inconſiderable, and
ivolous Excuſes, yet all would not
roove a ſufficient plaiſter to remoove
at indelible *Stygma* which God and
an the Lawes of reaſon and huma-
ity would moſt undoubtedly im-
rint with Capitall Letters on my
re head; and Let all ſuch *Catne*-like
iſpoſitions look to it, for certainly
engeance muſt and will purſue ſuch
en, and overtake them, tho they
ay per chance eſcape mans Scourge.
uppoſe I ſhould marrie a modeſt
nd vertuous wife, whoſe ſpeech,
hoſe gate, whoſe carriage, and

be-

behaviour are as clear as Christall, a
without blemish, and yet all plea
me not without some civill uncivi
warres, how should I live Offensiv
to my friends, by some of them up
braided, by others of them scorne
and contemned, by my enemies re
proached and reviled, hated of mo
men, and beloved of none? And
I should light on a light huswife wh
yet beeing † civily treate
and might civilly demean
her self, but beeing trodde
upon (as every worme
will turne again, how justly
how deservedly might
weare [a] *Vulcans* night cap
on my paperskull, o
[b] *fooles holydays*, and in fa
devotion (peel-garlick like
doe perpetuall hommag
(whither with devout zeal
or not, that matters noth
ing) unto [c] *Cynthias* buddin
Homes? Now therefor
a fa

† *And yet no contented Cuckold all this while.*

a *Vid. Herodit. in Melpomene.*

b *T. Livius lib. 45. histor. ab urbe cond. ad finem.*

c *v. Ovid. Amorum 2.*

far safer course it is for us to lay aside Our learned weapons and rest in termes and armes) of Love, then to venture our selves on this double Jeopardie, the event whereof at the very best will be but base, and dishonourable; And let our wives be what they be, it is our wisdome now to love them, since it was our Lott to have them, and that our marriage was made in heavens Court, (whither we have many friends in that place or not, yet) it is no less our wisdome then it is our dutie, to rest contented in the declared minde and will of God; If we have good wives, lets bless god, and study to walk answerable to so Choise a mercy (one of the greatest comforts onder heaven,) and if we have bad ones, lets endeavour with meeknes, and Christian Charity to *cover their multitude of Sinns*, with the *Azure* (victorious) Mantle of true *Love*, or if that cannot be, yet at least let us endeavour to make the best improove-

proovement of that ſore Affliction, and pray to god for *faith* and *patience* quietly to beare that *Croſs*; remembring all this wile, that whatſoever *moates* we ſpye in them, yet that many *beames* remaine ſtill in our eyes.

And as the private event of theiſe unnaturall variances and diſcours muſt needs be inconvenient to our ſelves, ſo the publique Example thereof is no leſs pernicious to the Common and Publique good, for whatſoever in this kind is committed within our own familie, is acted (as is were) upon an open Theater where we have many ſorts of ſpectators, (and each ſeverally affected to us) our Children, ſervants, neighbourhood ſometimes our neareſt kindred, and often times our deareſt friends. Who perchance (as moſt men are) beeing ready to follow the ill example of others may proove by little the very abſtracte of impietie. Eſpecially in this caſe when

we have experience of ſo many cruell and execrable murthers. Some through open Tyranny, as of [a] *Pompeja*, by *Nero*, ſome thro ſecret Villanie, as of [b] *Apronia* by *Sylvanus*: ſome thro ſtrangling, ſome thro falſe accuſing, too too many by languiſhing away of their husbands monſtrous unkindneſſes. With all which kindes I could wiſh that this our white *Albion* had never ben beſpotted. Now in thoſe hainouſe-Crimes, though diverſe perchance abhorre to be *Actors* yet not unlike but there are ſome, who ſecretly hold the principles, which breede theiſe ſad concluſions, and are *Abettors* of Theiſe Crimſon colourd crimes and ſecret encouragers of thoſe Tyrannicall husbands who are thus preſumptuously bold to diſturb the common peace of humane

[a] *Juven. Satyr. 13. Velocius and citius nos corrumpunt vitiorum exempla, domeſtica &c.*

Plut. in lib. cannub.

[b] *Vives ita refert in lib. de off. mar. ex Staba.*

humane life, and turne (what in them lies) the very course of Nature into a Confused *Chaos* of contention and disorder; Let all such persons know that even they themselves who are the Secret contrivers how to dissolve this *Oeconomicall Harmony* between man and wife and thereby to Crack the Axeltrees of our *Microcosme* as under, with whose ponderous weight the burdend Earth beginns to Sink into the Gulph of dark Confusion &c.) as well as the notorious Actors of this sad Trigaicall Dissention, are both equally and a like guilty in the sight of God, as well as man, and in due time will receive the reward of their Unrighteous Actions;

Besides, suppose all such persons reall Atheists in principle as well as in life and conversation, and expected neither a heaven to reward the good, nor yet a hell to punish their black deeds, and let us take our arguments to convince their reason (if they have

ave any left, for to be sure their Conscience is wasted every inch) rom that which respects the advantages and benefits of this life; What great hindrance must this needs e to any publique Preferment? for how can he be thought fitt to manage he affaires of a Kingdome, in any place of eminent trust, who is not able to keep order in his own house? how can the Magistrate safely confide n that mans integrity, who deales so treacherously which the wife of his Covenant? nay more, with his own Conscience, and his Sacred Vowes unto Almighty God? How can he well preserve peace amongst the multitude (of various humours and inclinations) who is at daylie strife in his own familie, and with the wife of his bosome? Her who ought to be his dearrest and most entirely beloved? *Gordias* the Rhetorician made an Oration to the *Greekes* who were

S. Hieron. l. 1. tom. 2. cont. Julianum.

were at that time in ſome diſorde
amongſt themſelves to perſwade the
unto Concord, and having genera
ly wonn the hearts of both ſide
Melanthius his adverſarie replye
O yee fooliſh *Greecians*, is this fello
fitt to perſuade you to agreement
who lives himſelf in perpetuall di
ſention? Can he rule the whol
Citty (think you in peace, wher
are ſo many diverſe minds as ther
are diverſe men, and yet was neve
able to govern his houſe in quiet
where are none but himſelf and hi
wife? Which ſpeech of his to thi
effect, ſo poſſeſſed the people, tha
what before they were fully per
ſuaded of, they now but faintly be
leived, and ſo by degrees falling into
perfect relapſe of diſcord, and where
as at the beginning they entertaine
him with good applauſe, in the end
they hiſd him from the barr, with
this acclamation, *Gordias rule thy ſelf*
firſt at Rome, then after rule us at
Olym-

Olympia. Neither was this *Gordias* fortune only, but is a common brand of infamy to all his followers, who allways by their evil carriage in private draw unto them ſuſpition of their like publique government.

Wherefore antiquity hath ben very provident heerin, † when as the chief queſts at their marriage feaſtes, uſed to offer ſacrifice for thoſe who were married: But before they come unto the Altar, they purifyed their Oblation from its gall and ſpiced it with fragrant odours A Cuſtome in my opinion not ſo ceremonious as judicious whoſe morall is given by the * beſt moralliſt to prevent a duty of man and wife, that in them ſhould be no gall or bitterneſs, but the ſweet relich of pleaſing love. They themſelves ſhould bear * *Virgils vine* and *Elme*, the tend ernes of the one ſupported by the others ſtrenth; Their hearts as

† *Herodi-tus in Clio.*

* *Plutarch. in Connubial.*

* *Virg. Eclog: 6.*

C *Ledas*

* *Ovid. met. lib. 6.*

* *Plato in lib. 1. de rep. sive de justo.*

* *Ledas* twins both interchangably imbracing each other: Their house as a **Platos* citty, wherein nothing must be called *mine* or *thine* but all things common unto themselves, nothing peculiar to the husband, nothing proper to the wife, which upon eithers occasion is not to be imparted to the other. And if those singular partes, and parabels of friends (whose fame with golden wings flies throughout the world) had nothing that was singular, but all things mutuall In prosperity mutuall Joy, in adversity mutuall sorrow, in adventures mutuall aide in victories mutuall Triumph, in all things mutuall Love, the mother of this mutuality, how much more may we rationally expect should be in marriage? If possible a stronger bond of friendship, where besides the present fruition of a mate ordained by God to be a reall and meet help at need, is added the hopefull ex-

expectation of future iſſue. Now we never read or heard that any of thoſe inſeparable friends (fittly compared to *Æneas* and *Achates* &c.) who gave a blow unto each other, nor ſo much as ſtirred up to attempt ſuch a thing by the wirlwinde of tempeſtuouſe Paſſion, or otherwiſe induced thereunto by any occaſion whatſoever, and why then ſhould husbands ſue for a tolleration to beate their wives, to whom as they are in Society more early linkd, ſo in love more dearly engaged then to their deareſt friend? their wifes beeing one individuall perſon with themſelves. Many are the friendly offices of thy friend, but many more of thy wife, the friend of thy boſome, who ſitts at thy table, and lies neareſt to thy heart; She it is who ſhares with thee in all thy grievances, and leſſens thy burden, ſhe partakes of thy joy and augments thy chiefeſt pleaſures; in matters of doubt ſhe is thy Councel

lour in diſtreſſes thy Comforter, ſhe is a Co-partner with thee in all the Accidentes of life. Neither is there any ſweeter taſte of friendſhip, then the coupling of ſoules in this mutuallity either of condoling or comforting, where the opreſſed minde finds it ſelf not all together miſerable, ſince it is ſure of one who is feelingly ſorrie for his miſery. And the joyfull ſpends not his joy either alone, or there where it may be envyed, but freely ſends it to ſuch a well grounded object from whence he ſhall be ſure to receive a ſweet reflexion of the ſame joy, and as in a clear mirrour of ſincere good will, ſee a lively picture of his own gladnes. For which cauſe eſpecially (as I conceive * *Iſocrates* condemned him for a perſon moſt lewdly diſpoſed, who by his faire ſpeech and *Proteus* like behaviour, hath wooed a virgin, and in pompe and Joviality married her his wife, and

* *Iſocrates in Symm.*

and yet will in his folly, thro anger and variance live diſcontentedly with her; **Seneca* termes brawles in marriage worſe then divorce from marriage; [a] *Cato* plainly calls it Sacriledge for a husband to beate his wife; Such as the ſoule (ſaith [b] *Plutarch.*) in regard of the body, ſuch is the husband in reſpect of his wife, both doe live in union, in diſunion both doe periſh. [c] True love is the beſt amatorie, or chiefeſt medicine to breed true love; [d] And therefore if thou looke truly to be loved of thy wife, firſt love her truly, for elſe how canſt thou require that from her for thy ſelfe, which thou affordeſt not from thy ſelf to her? She may in this caſe anſwer thee as [e] *L. Craſſius* the Senator replyed to *L. Philippus* the Conſul, how ſhould

* *Seneca l. 11. ad Gallicum de remediis fort.*

a *Pu. in vita Cenſorry Cat.*

b *Plutarch. in preceptis connub.*

c *Lods. Vives in lib. de off. mar.*

d *Sen. Epiſt. 9. ad Lucillum.*

e *Valer l. 6. cap. 2.*

I ſhew my ſelf a Senator unto you whereas you behave your ſelf not as a Conſul unto me? How ſhould a wife proove loving unto her husband, when as a husband prooves not loving unto her? for both in Love and friendſhip the demand of *Martial* unto his *Marcus* ſtands with good reaſon.

[a] *Mart. Epig. l. 6.*

[a] *If Phylades thou wilt me have,*
Then (Marke) *Ile thee Oreſtes crave*
And not in words thou muſt it proove
Wilt be belovd? then thou muſt love.

Love is a relation and muſt have two Subjects for its reſidence as well the husband as the wife: if it find not good intertainment with one, it departs from both: Both therefore muſt be like *Crateres* and *Hyparchia*, who

[b] who where ſaid to ſee with double eyes becauſe in mutuall love they acquainted one the other with all paſſages and events that concerned themſelves: So that as the Prophets in *Iſrael* were ſacredly intitled [c] *Seers*, becauſe they had a double ſight, from nature and from God; ſo was *Crateres* in *Athens* jeſtingly termed a *Seer*, becauſe he uſed a double ſight, his wives and his own.

[b] *Lud. Vives de offic. mar.*

[c] *Sam. 9. 6.*

And how ſoever we exclaime againſt women, that they are unworthy of ſuch reſpect, by reaſon of the multiplicity of their ſuppoſed infirmities; ſuch words often flaſh forth indeed, but from the pregnancie of witt, not from the ſoundnes of judgment, ſpoken either from a prejudicate opinion, which ever miſcarrieth, or from particular Example, which never concludeth. For inſtance, we may hold them unconſtant in their reſolutions, ſhallow in their judgment

laviſh of their tongue, and with ſo many weakneſſes beweaken this weake Sexe, as that we may revive that old Theorem hiſſed long agoe from of the ſtage of vertue

Of women kind found good there's none
And if perchance there be found one
I know not how it comes to paſſe
The thing's made good that evil was.

As likewiſe this following.

Men *have many faults*, Women *have but* Two,
Theres nothing good they Say,
There's nothing good they doe: &c.

A flat impiety againſt the all Creators all ſufficiency, who when he had built this worlds faire houſe, lookd in every corner thereof, and ſaw that *All was good*, yet they in the faireſt roome of all, have found that

that all is naught; And if you flie from their first unspotted Creation, unto their now corrupted disposition, what priviledge have men beyond women they are both made of one mettal, cast both in the same mould: all are not good, nor the most the best, but if any might challenge preheminence it should seeme the woman might, whose complexion is purer, which argues a richer * witt, whose passions are stronger (viz of *Fear*, *Joy*, *Greef*, and so by consequence of *Love* it self, pure innocent and strong as death, that many waters cannot quench, which proclaimes a much better disposition, then is in men, and is the Topp Gemm (of the largest size) and appeares more beautyfull then any of the rest in the *Crown* of *Vertue*. In short, dislike them we cannot whom Nature hath so curiously composed, and hath shewn (as we may

* *Contrary to that Proverb. faire and fooliſh,*

say) the Perfection of his glorious Workmanship, that so their Illustrious Soules, in which so great a Spark of the Divinity hath lodgdit self, might have a Choise cabbinet or Receptacle, whose out side Splendor and beauty might be such as beares some proportionable shadow and resemblance of that Heavenly-Ghuest within; Dislike women now who can? since in dissliikning them (if any such there are) they more dislike themselves, for Nature hath every way much more curiously framed *them* then *us*, (poor men) who are the moments of her rougher Workmanship.

Yet for your pleasures sake, suppose women to be as bad as some would make them, say they are past all vertuous modesty, swear they are beyond all hopefull recovery, &c. be it so, I demand, wherefore should they be *beaten*? † None but finall puishment in such cases should be inflicted, where the person

† *S. Aug. l. 19. de Civitat. Dei.*

ſon puniſhed cannot be amended Women (ſay ſome) are paſt amendment, and therefore they are paſt puniſhment; It is an [a] axiome in Philoſophy that where the Cauſe is taken away the effect ceaſeth, [b] and it is again as firm a poſition in humanity that amendment is the Chief (if not ſole) cauſe of every ſuch puniſhment. There beeing then no hope of the one, there ought likewiſe to be exaction of the other. Now that women will never be amended it is as common a phraſe (in ſome perſons mouthes) as *what lack yee*, in the *Exchange*, ſo that it was grown long ſince to a proverbe

[a] *Ariſt. in lib. 1. Phyſ.*

[b] *Senec. l. 1. de clementia Gell. noct. Attic. l. 6. c. 4.*

They wach a jeat,
and make it white as ſnow
VVho women beat,
To make them vice forgoe.

[b] *Tranſl. prov.*

Ariſtotle in Oecon. lib. 1. *c.* 3. *and* 4. (whoſe words are maxims in Philoſophy, and his *Ipſe dixit* an authentick proof) ſeemes heerin to ſoar above himſelf, and leaving his wonted Schoole of humanity to ſpeake from out of the ſacred Chaire of Divinity when he ſayd, *The divine Providence*, ſo framed man and woman, that of neceſſity they muſt be of one Society, otherwiſe how could they perpetuate the world by their offſprings ſucceſſion, ſince neither without woman, nor woman without man can have any Iſſue? wherefore they were made both alike, and yet dislike, alike in ſpecificall nature, and alike in the features and liniaments of their bodies, and their ſoules of the ſame Eſſence: Dislike in the Individual, the one hotter and drier, the other colder and moyſter, that out of this diſagreeing concord of a diverſe temper ſhould proceed the ſweet Harmony of Agreeing of Love; The one

one valiant and laborious in the fields the other milde and diligent within the dores, that what the one had painfully gotten abroad, the other might carefully preserve at home. The one fairer, and as a delightsome Picture of beauty, the other more steme, and as a mirror of manhood: The one more deeply wise the other of a more quick and pregnant witt: Both which being by the sacred power of marriage made but one, the first condition of their *Union* is, * *that no wrong should be done by either to the other.* For, by the *Pythagorian* Law of hospitality it was decreed, that *none who enters into anothers house should for the time of his abode there suffer any injury upon any occasion or pretence whatsoever* (*Plat. in Gorgia, and Arist. hoc in loco.* A husband taketh his wife from her friends estrangeth her from her relations,

* *Arist. in Oec on. c. 4 ubi leges mariti erga uxorem constituit.*

and former acquaintance, debarreth her from her parents ſight, and alienateth her from whatſoever was deareſt unto her, he takes her into his own hoſpitality, receives her into his own protection, and himſelf becomes her ſole Guardian, wherefore *now* to beate and abuſe her, to carry himſelf unkind, and ſterne to her, is certainly the greateſt injury that can be againſt the Law of *Hoſpitalitie*. This Law we read was ſo religiously obſerved by Antiquitie, that had any one come under their roofe (tho he were their mortall enimie) yet dared they doe no other but entertaine him with faire language and ſend him away with ſafe Conduct. And hence it was that **Themiſtocles* beeing banishd from *Athens*, and purſued by the *Athenians*, was forced to flie for reſcue to the houſe of that Citizen, who had ever been his mortall enemie, and at that time the preſent cauſe of his baniſhment,

* *Ariſtot. ibid.*

ment, where into nevertheleſs beeing enterd, he was courteously received, and delivered in a friendly manner from his immediate danger &c. Should then a Chriſtian deale more roughly with his wife, then the heathen would with their Enemy? Surely the world would condemn us for men of little wiſdome, or elſe it would never have commended them for their laudable cuſtome.

Let me further add to *Ariſtotle*, a follower of his, a worthy Philoſopher, and famous Doctor, whoſe opinion is, that wives are to be perſwaded by reaſon, and not compelld by violence, and authority, led on by perſwaſion, not ſcrewd by compulſion, induced by lenity, not conſtrained by Severity, for they are one fleſh, and one mind together with us, and alltho this mind be full of perturbations, and this fleſh be wounded with affections, yet ſhould we ſeek ſome Cordiall to heale that, not a

not a Corrosive to afflict them, for by afflicting them we afflict our. selves;

CHAP. IV.

The same discusd by Civil and Canon Law.

AS the Law in generall is held by all to be the ground work and foundation of a common wealth in whose bosome Justice is Seated, the sole preserver of government, so the *Canon* and *Civile*, of all other *Species* are by most approoved (yet how justly I cannot tell) the Chiefest formes thereof. Wheter it be for its largenes and universality, because obserued in all most all our Christian world, or for its plainnes and perspicuity, because it is applyed all most to each particular case, and suits every state and condition of man Nevertheless in theise (according to my apprehension) I have

have found a certain kind of riktneſs and Obduritie againſt no ondition more then againſt mar-ed women; As for inſtance, decrees, [a] a wife ſhall oſe her dowrie for giving laſcivious kiſs: [b] That wife is legally bound to llow her husband wan-ring at his pleaſure from itty to Citty, [c] be it om one land into an-her region, [d] be it om her own country into anil hment it ſelf. [e] Eſpeci-ly if it be in pilgrimage nto the Holyland: [f] That e wife is only dignified y the husband, and not ny ways the husband graced y the wife: [g] That the usbands mere ſuſpicion of is wifes lightnes, may be fficient ground for her ex-pulſi-

a *Auth. Conſt. Neop. lib. 3. rubrica 46. Item Auth. qu. 32. n. 2.*

b *Faſon in l. de Art. ff. Idem Dracon in tit. ſoluto matrimon.*

c *Patr. de Ancha ſuper decret. in c. n. 16.*

d *Alcit. c. a.*

e *D. Alciſius de le. in li. ad L. Jul. 5. l. 4.*

f *Com. Op. li. 5. ut de nup. 2.*

g *Dec. Vivi li. 2. deci. 241. n. 4.*

pulsion from his company
and lastly [h] if a wife pla
the Adultereſſe (a fault i
deed deſerving no excuſe
her husband may then brin
her forth to publique Judg
ment, and Condemnatio
deprive her of her promiſe
dowrie, and expoſe her
perpetuall divorcement. [i] B
if the husband committ the like o
fence, tho it were as open as the ſun
and as odious as hatred it ſelf, y
the wife may not in publique
much as open her mouth againſt it &
and very many ſuch like, which
my opinion are very hard impoſition
for ſo weake a Sex, and ſuch as hav
long ſince deplored by *Syra* in th
Comedian.

[h] *Bald. & Aug. Aret. in L. Imp. ff. de ſtatu homin.*

[i] *Cod. lib. 9. Co. 7. ad le. de adult.*

[a] *Tranſl. ex Plauto in com. Mer.*

[a] *Alaſs we women live*
Servile awe
But men enjoy a freedome
the Lawe.

Fo

For if a husband Serve in Venus pay
Apparantly the wife muſt nothing ſay
Yet if a wife by chance ſteale wantonneſſe
The Law is open for the mans redreſſe.
But were the Lawes equall to both the ſame,
VVe Soone ſhould ſee who moſt deſerveth blame.

If the adultery of the wife be a wrong to the husband, why not the adultery of an husband an injury to the wife? Or if Suſpition only may diſcharge a man of his wife, who is more happy then the jealouſe husband (according as the world now adays account of happynes) who as often as his minde changeth, may therewithall change his wife? Or if all the luſtre and glory of wedlock deſcend only from the husband to the

the wife and none reflecteth agai
from the wife upon the husband, it
then hard to be conceived how the
can be a true ſociety, or at leaſt
fitt and equall match? The like ma
be ſaid of the reſt. But all are
palpably againſt reaſon, that there
no rationall man, who will ſeeme
reaſon for them.

Now the rigour and Severity
theſe and the like lawes againſt wo
men, are ſuppoſed by * ſom
to have proceeded from th
Law givers ignorance, no
hatred; Who for th
moſt part (call together the Cànoniſts
beeing ſingle and unmarried men
knew not ſo well the State and myſte
ry of marriage, and ſo conceivin
perchance no better of a wife, then
a mans beſt ſervant, rank them in
degree of two low Servility. Neithe
is their reaſon unprobable, for wh
can diſcerne the Suns brightnes tha
never ſaw the light? who can judg

** Vid. Tyraquillum de legibus connub.*

a pure lillie white, or Scarlet &c.
ho never was acquainted with the
fference of colours? who can give
rue cenſure in Scholler Ship, who
as never ſo much as baptized at the
uſes font, even ſo, who can rightly
imate the Sacred Rites of Marriage,
ho never knew the happineſs there-
?

But I Accuſe not the Law for theſe
rmer poſitions are (for the moſt
rt but deduction from thence.
either doe I take upon me to repre-
end theiſe Law givers, for they
ere ancient Trophees of yet living
lory, yet for all I cannot chooſe
ut find fault with ſome of the Inter-
reters of their Lawes, who fitt the
quare unto the timber, not the timber
o the Square; working the Law
ither and thither as a noſe of wax,
nd according as the tide and tempeſt
f their braineſick fancy drives them,
Vhich is no were more apparently
en, then in the caſe we have in
hand;

hand; for in the whole body of Can
or Civil Law, I have not yet foun
nor doe I think any man hath
down in theise, or equivalent term
or otherwise pas'd by any positi
Sentence or verdict, *that it is lawf*
for a man to beate his wife. B
whatsoever is cited thence, are eith
far fetchd conclusions, or unfriend
Sequels, which hang as well togeth
when touched by a judicious Trya
as the joynts of a rotten carcasse gi
beted together, when tossed with
violent winde.

There beeing nothing then direct
against us in the substance of the La
let us see what the Shadowes there
(I meane the Interpreters thereof
please to determine: whose opinion
I finde as various, as they make th
Subject of their opinion unconstan
and therefore I must place them i
their severall rankes.

In the first ranke are such
who

who yet peremptorily hold it lawfull. But finding themselves oppressd with contrary reasons; as then all together desperate use such turnings and windings, such sorry evasions and contradictions, such poor shifts and trivial Sophisms as the learned may wel laugh at, the ignorant and maliciouse admire. If you have seen a mill-horse pacing his circle, or a Spannel turning round after his taile, you may justly conceive how those men tread the mare of their uncertain opininion. Some of them, (and amongst theise bad, the best,) hold it lawfull but not convenient. Some a little more hardy and bold then the first, think it both lawfull convenient, but it must

a *Glost. in l. & si quemcunque parag. ul. in fi. ff. ad ad L. ſi qu. Alb. grand. in tract. malef. de pæ. reo in col. uls. Lucas Pen. in lib. quicunque Col. 2. & 3. C. de Mil. l. 12. Fo. Andr. in d, c, lit. Ille col. 2. in u, incertis: hic col. penul. verſ. Aſſureæ qu. l. 3. quæſt. 18. n. 9. & 10. Alexand. Conſ. 123. col. 1. 2. v. 3.*

Bald. Conſ. 176. *Bonti. ſup Dec. 2. de jnrejurando.*

muſt be but a little (ſo ſooth) ſlightly, and ſeldome, having indeed ſo gotten, or elſe having neve learned that circumſtance can but leſſen a fault, never of a action abſolutly evil convert it int good. Some other there are th overgrowne Monſters of Tyranni who proclaime it with their ope mouth (for fooles proclaime thei owne folly, &c.) that a *husband ma beate his wife* much or little according to his own pleaſure, and as he ſees occaſion; nay that he may publiquely ſhame her, and if he like impriſon her too, but theiſe are ſuch men who ſeeme to have baniſhed all humanity, of an yron heart, of a braſen brouw, and ſo cankerd with vice (and the dangerous ruſt of Paſſion) that vertue can take no impreſſion in them. For, what is that letheth looſe the raines of furie, and gives madneſs its full Scope? what

what is it that violates the holy rites of marriage? what is it that infringeth the ſacred bonds of Love? what is it that breedes horried and domeſticall maſſacres? what is it that aboliſheth all vertuous and matrimonall Societie, if this doth not?

In the Second ranke are thoſe, [a] who out of a ſtaid judgment and upright minde, hold it not only unlawfull, but an Odiouſe, Unmanly, and Unſeemly thing. Odious in reſpect of the breach of their faith given in wedlock: Unmanly in regard of the womans weakneſſe and imbecility; Unſeembly for examples Sake, and therefore upon all theiſe conſiderations that it is all together unlawfull.

[a] *Donellus de Jure civili* 13. *c.* 21. *Decianus leg.* 9. *c.* 11. *num.* 17. *Tyraquillus de leg. connub. aureum opus. Anchar. Conſ.* 408. *n.* 3. *Jaſon. Lupus Angelus* [b] *Aretinus Tur. vid. gl. de leg. conn.*

b Transl. esta. ubi incipit Quorum Sacra tenat Sacris redimita &c.

b Whose praise the sacred boddesse of Eternity
Keepes hallowed in the Eternall Shrine of fame
Vertue doth build Them Trophees: Dignitie
Crownes their desert and waites upon their Name
And worthy are they of a marble Stone
Made blessed by an Homers pen, or none,

c Bursatus seq. aur. imperialis aulæ Com. Com. Palestin. in magn. op. Guido a Bayso Val. fost. Barbat. Bolognet. D. de Rota Decius, & maxima sane pars

In the third ranke are such, who tho they have written whole Tracts and large Volumes concerning the Estate of wives, of their dowries, of their inheritance, of their portions, of their vowes, of their divorcements, and many other circumstances, yet have not a word of this question, nor doe they vouchsafe to grace it with a gracefull terme;

Per-

Perchance becauſe they thought it ſo hainous and ugly a paradoxe as unfitt to be matchd with ſo many honeſt and goodly precepts of the Law, or elſe ſo vile a poſition, as unworthy to be affirmed by a Lawyer. *in utroque Jure peritj.*

Theſe are the Opinions, ſo diſagreeing (you ſee) and all together contrary, that whoſoever weigheth that in the true ſcales of an upright judgment, cannot reſt ſatisfied: for where truth ſeemeth to have taken up her Habitation, Their Authority hath diſguiſed her, and where ſhe cannot be found there fancie muſt needs attempt to deſcribe her; Every man making an Idol of his own conceit, and partially impairing another mans judgment. Not finding (therefore in them the certainty we ſeeke for, let us therefore compare reaſon unto reaſon, and Oppoſe Lawyer unto Lawyer, conferr Opinion with opinion: And drawing from the

law it ſelfe certain grounds and foundations in this point, by a full and free diſcuſſing of the matter we ſhall give the reader a cleare and faire Light, by which every one that runns may reade the truth of what we are maintaining.

My firſt grounds ſhall be the [a] ſuperiority of husbands over their wives, where unto anſwereth the [b] reverence of wives towards their husbands; This Supperitie appeares firſt in the manner of their wedlok, wherein the woman was made [c] out of man, and [d] for man, and [e] given in Tuition by God unto man. Secondly in the difference of their ſexe, becauſe *Nature*, and the God of *Nature* in every kinde hath given prehemineence unto the male. Thirdly in mans univerſall ſoveraintie which he received over all creatures, [f] when God

[a] *Cod. lib. 6. tit. 46. leg. 5. &c.*
[b] *Ibid. ſubſeq. verbis.*
[c] *Gen. 2. 22.*
[d] *Ch. 2. 20.*
[e] *v. 23.*
[f] *c. 1. 28.*

en-

enſtalled him his Vice-roy over all the viſible Creation. And yet for all it was not ſo abſolute a prerogative of his fellow-woman, as it was in reſpect of others, becauſe ſhe was joynd in commiſſion with him, [g] yet ſuch it was as might well be are the title of Superioritie for the man, and require of the woman a duty of reverence. But neither is the one ſo predominant, nor the other ſo ſervile, as that from them ſhould proceede any other fruites but of a royall Protection, and legall Subjection.

[g] *S. Chryſoſt. hom. 9. in Gen. Rupertus l. 2. de Trinitate.*

My ſecond ground ſhall be the [h] power and command of husbands over their wives. Whereunto anſwereth the Obedience of wives toward their husbands. And heer I need not weary out my pen, in deciding the controverſies touching the authority of husbands con-

[h] *Digeſt. l. 38. tit. 1. leg. 48. Cod. loco ſuperius citato, & Inſt. 2. Ibidem ut jure etiam Bald. in C. 1. tit. An mariti*

fuc. uxor. Aug. Arezin. Fuſt de St. Bar. in d. li. 1. para. ff. de injur.

cerning their wifes goods poſſeſſions, lands, dowries &c. Only pertaining to my purpoſe is the command over their perſons. [k] Which the Law determines to conſiſt, partly in impoſing on them convenient labours for the ſupportance of their Eſtate, Chiefly in exacting the rights of marriage for the procreation of Children and avoidance of luſt. To the former, as much as in her lyeth, the wife muſt yeeld obedience, To the latter (unleſs or ſome reſtrictions which my modeſty forbears to mention) ſhe is legally bound to give contentment. Nevertheleſs in both, hard it is to be judged whither the husband ſhould command with greater Obeyſance, or the wife obey with greater command, ſo both entirely ſtrive to expreſſe the lively effects of ſo perfect an Union, and ſo both interchangeably labour for the build-

building up of the *Temple of Love.*

My third ground ſhall be, the correction lawfully uſed by the husbands againſt their wives, where unto anſwereth the ſubmiſſion required of wives unto their husbands. This correction beeing a puniſhment, muſt (according to the rule of law) be proportioned unto the fault puniſhed. The faults of wives towards their husbands are all comprized under three ſeverall Degrees, and therefore the puniſhments muſt likewiſe be of three ſeverall ſorts.

In the firſt and higheſt degree, are faults alltogether inexcuſable, never committed by any vertuous or modeſt wife: never to be endured by any loving or honeſt husband, ſuch are defiling of his marriage bed, or any treacherouſe exploits againſt his life and perſon; Now for theiſe the Law ſetts down direct puniſhments. For the former, divorce from

the bond of marriage for the Second expulsion from the Community of wedlock: And in neither case are the husbands ingaged for the payment of their dowrie, or any ways bound for the reliefe of their povertie. Mistake me not I only intend that the prosecution heerof lieth in the husbands power, not the execution; for that must be consumate in lawfull manner, the fact prooved by lawfull witnesse: the verdict given by a lawfull Judge; So that the Jealousie of husbands touching their wives incontinencie, or suspition otherwise concerning their disloyaltye, &c. before they are actually prooved, are not to be accounted actuall faults of the wife, but to be adjudged as the braine sick fancies of their husbands. Be the suspicion of the one vehement, it beareth indeed the better colour and deserveth the sharper trial; But for the jealousie of the other, it is a common ill humour,

humour, and therefore in wiſdome nothing at all to be eſteemed. Jealouſie is a Child conceived of ſelf unworthyneſſe, and of anothers worth, at whoſe birth feare made it an abortive in nature, and a monſter in love: for the jealouſe man unworthily loving a worthily beloved Object, ſtands in feare of communicating his good unto another more worthy; So that neither is his love perfect becauſe mixed with feare, (which love abhorreth) nor his fear medicinable, becauſe conjoynd with love, which feare impoiſoneth. But of both ariſeth this *mungrell* kind of Jealouſie, a loving feare or a fearfull love; where in (contrary to all other actions of man) we bend all our diligence, and carefullnes to obtaine the full ſight and perfect aſſurance of our own miſery: we would needs (for ſoth) know our ſelves to be *Such* Homed Rationalls, as we fear our ſelves to be, for of prevention there

is no hope, as our English worthie can tell us.

‡ *S^r Ph. Sydneys Arcad. lib 3.*

† *Sure t' is no jealousie can that prevent*
Wherein two persons one be full content.

Seeing then that theise imaginations of husbands are not in law the fault of a wife, and when it appeares by evidence that they are guilty of such hainouse crimes, the Law determines their proper Punishment whatsoever is added beyond that, is Illegal, and more then the Law requires.

In the second degree are faults of another nature, far inferiour to the former, and it of reall moment too, such as may be their backwardnes in the religious service of God, Carelesnesse in managing their house hold affaires; Ill behaviour, towards their neighbours and friends misdemeanure

of

of themſelves towards their husbands, &c. Theiſe, I conceive to be as ſo many rootes of weedes planted in the fair garden, plott of a womans minde, ſpreading it ſelfe into many Crooked branches, and bearing much bitter fruit. * In ſuch caſes therefore the Law alloweth husbands to uſe reprehenſion either ſharper or milder according to the nature and qualitie of the offence, and as their own modeſt diſcretion findes convenient. Yet nevertheleſs theiſe faults are not ſo abſolutely evill, but that they might admitt ſome kind of excuſe, according to the ſeverall circumſtances, that may happen between loving husbands and their loving wives, only ſerving thereby ſome what to extenuate theiſe faults, tho not peremptorily to defend them, and thereby to vindicate their ſpottleſs Innocencie.

* *Tex. in parag. neceſſe eſt 47. diſt. & facit C. indignantur in fine, 32. q. 6. Gloſſ in l. ſi quacunque parag. ult. inf. ff. ad l. Aquil. Traq. l. 1. P. con. 9. l. 1. Par. 2.*

For the first, there is no man so irreligious, but commends a religious especially a religious wife, in whom religion is especially needfull, both for instruction of her maides, and the education of her children. But if in such, an imagination of religion fall into some peevish zeale thro ignorance, or through some small measure of knowledg amount unto womanniſh reſolution, it had been better they had been leſs ſtudious in thoſe pointes, where the beſt fruites of their labours is a plentifull Sheafe of Er-
„rours. Wherefore for my own part;
„I could never yet bring my ſelf to
„approove thooſe too too holy wo-
„men-goſpellers, who weare their
„teſtament at their apronſtringes (in-
„ſteade of Sciſſers) and will weekly
„Catechiſe their husbands, citing
„places, clearing difficulties, preach-
„ing holy ſermons &c. when the ſpirit
„of their devotion mooves them.
For, ſure I am the Scripture (and
the

the examples of antiquity who obſerved that Rule) held ſilence to be a womans Chiefeſt Eloquence, and thought it their part to heare more then to ſpeak, and to learne rather then to teach. As well then too much curioſity of Religion, as too much neglect is a fault in women; So that if their frailtie leade them into either extreames, the husband hath the power of reprehenſion to keepe them in the golden mean.

Again, if a wife be over frugall, it may be ſuppoſed it is for the augmenting of her husbands eſtate, and the benefit of his children: If ſhe be very bountifull, it may be thought ſhe intends her husbands credit, and ſupportance of his eſtimation Likewiſe if others mislike her carriage, it may be her modeſty ſeemes proude unto them, or her familiarity otherwiſe breedeth contempt. Laſtly, if thro infirmity ſhe fall into any inconvenience, ſome thing is to be imputed to

the weaknes of her ſexe, ſome matter of excuſe there is in the raveneſs of ſuch an offence. In all, or either of theſe aggrievances the husband hath allways the priviledge of reproove, which yet ought to be given at all times (and in the circumſtances and occaſions under preſent conſideration) with ſuch a ſpirit of wiſdom, meeknes, tendernes, and diſcretion, as that one ſoft word may ſooner perſwade and work upon her minde then a frowning Countenance, and a frown of his ſooner then a ſowre and auſtere demeanure; and then what more Soveraigne Balſome can there be in this world, then the tender reprehenſion of a loving husband? this muſt needs be ſo farr from wounding that it ſoftens, cleanſeth, heales, and ſtrengthens, and yet the very *wounds* of a reall conſtant and long approved friend, (we reade) are more to be preſerved then the kiſſes of an enemie, and if this be true (as moſt undoutedly it is,)

it is,) how highly is the Precious Oyle of ſoft reproof to be prized when dropping ſo ſweetly (like that honney) from thoſe life breathing lipps of a deare and tender Spouſe, ſtudying with greateſt diligence what may make for the reall proſperity of his wifes outward and inward man, with all preſent and future happynes that can attend her wiſh, in whoſe felicity the wellfare of his own Soule and life is ſo much bound up; Certainly there can not be found any woman ſo devoid of reaſon and judgment, but that ſhe will embrace ſuch ineſtimable Tokens of trueſt and nobleſt Love, with greater fondnes and affection, that the long and Sikly ſeafareing Marriner, wellcomes the heart-reviving Odours of the *Arabian* Spices, that ſend forth their fragrant breath, whileſt they are ſayling thro the *Indian* Seas.

In the leaſt and loweſt degree are ſome ſmall and trivial faults; Indeed

Indeed vertues in their own nature, but in their practiſe perchance are tainted with ſome ſavour of vice; Such may be the nimbleneſs of womens tongues, which allthough may ſometimes be imployed to their husbands diſturbance, yet for the moſt part are husbands good: In merchandizing for their profite, and in refreſhing their wearied Spirits, often times in entertaining their friends with the courteſie of compliments, whileſt ſhe is performing many offices that belong to her ſphear, or that capacity wherein ſhe is called to act. Of this ſort likewiſe, are womens affected curioſity of apparel, their over nice ſtanding on place and preheminence, their womaniſh diſlikings, and their fond longings with other ſuch inconſiderable and trivial errors. Oblequies of nature, rather then faults in manners. All which a husband might eaſilie reforme

forme either by his wisdom in not ſtooping ſo low as to take notice of them, or from out of his love, but mildely to touch them. How ever, all that can or ought to be allowed the husband for redreſſing theiſe ſmall inconveniences (not worth diſturbing a wiſe mans thoughts,) is only * *Admonition* [and that alone too for moſt odiouſe is that reproofe, thats given before others, and eſpecially before their ſervants) who thereby take occaſion to deſpiſe both their reprooving maſter, and their reprooved miſtreſs.] And as this is the ſofteſt and faireſt kinde of correction, ſo it takes the beſt effect in any good nature. You know that many ſorts of ſoft waters, will pierce deeper then the edg of hardeſt ſteele, and many things by mildenes have ben accompliſhed, which thro violence could never;

* *Iuriſtonſ. ff. in l. ult. ff. Si quis aliq. teſt. prohib. S. Bernard. in op. ad Rayn. und. de re fam. Vide Tyraq. il. Connub. gl 1. par. 1.*

never; the hardeſt flints are ſooner broke upon a bed of down then if layd upon a rock: Pollicie goes beyond force in martiall actions, wiſdome beyond rigour in domeſticall affaires, and * far ſafer is the obedience yeelded upon faire termes, then that which is conſtrained on foule conditions, for the one proceedeth from love, and is even fidiall, the other commeth of feare and is only ſervile.

* *Plut. in præconnubialibus.*

Now that there cannot be thought any miſdemeanure of a wife towards her husband, not comprized under theſe Three, is (by what hath ben allready ſayd) moſt plainly manifeſt; And that there ought not to be uſed by Husbands towards his wife any other Correction beſides theſe Three, ſhall evidently be prooved;

Concerning the former, our women haters have indeed well imitated the old Tragœdians whoſe Uſe it was,

when

when they were ſetting forth any odious Scene, to pluck down the eares of their auditors into hell, to invocate the furies, to muſter up curſed ſpirits, and whatever was moſt ugly to the ey of their underſtanding, to the end they might render their expreſſions more vehement, and leave a deeper impreſſion behinde them. They likewiſe are well ſkilld in this excellent Art of railing They conjure up whole catalogues of vices, they number out numberleſs obliquities, and rake together as many Sins as the whole world is guilty off, faſtning all on women as if they were the authors and actors of them all. [a] *Pride* (ſay they) *and greater then a common pride, the pride of ſelfe-worth in unworthyneſſe: Avarice, anger, luxurie, gluttonie, ſtothfullneſs, envy, &c. are the uſuall inhabitants of a womans*

[a] *Myogenes quidam cujus totam ſpurcam and impuram delamationem recitat Tiraq. 2. l. con. gl. par. 1.*

mans minde ; It much offendeth not that they are ungratefull to their friends, impatient in their choller, babler of their tongue, witty in their deceipts, willfull in their resolutions, ambitious, flattering, Lustfull, dissembling: but that they will allso proove the cut-throates of friendship, and yet seeme to be our friends : A punishment for man, and yet an inevitable punishment, a tempetation to man, and yet a naturall temptation: a calamity to man, and yet a desired calamitie: an *absolute* and yet a *necessarie evil.* &c. Infinite are their reproaches, in so much that if I speake any farther in their foule language I should forgett my Office of pleading in behalf of women, who have undertaken to become their Advocate.

First then, let me give Theise *Cynickes* to understand that their trade is now so good as they could wish it were, for their sourrilous detraction

from

rom the reall worth of women (who eſerve their and our good eſteeme) s held but for childrens rhetoricke; nd *Invectives* are counted the oreſt and meaneſt part in learning. hey are the froth not of witt, but of piſh invention, the purge of an idle nd impoſtumated head, and addled raine, the falling ſicknes of a giddy itt, flat Hereſies in true Schollers-hip; For when they have ſpoken all hat malice can invent againſt women, hat yet have they ſpoken that may ot be applyed to men? Sir you may emember is of the Neuter Gender, nd therefore neither hatheth the one xe, nor cleaveth to the other, but too familiarly acquainted with both aſculine and femine. Was *Lais* a hore? ſhe was but one, many men *Athens* were her minions, but I raine not the compariſon.

All women you (ſay ſome) are all ogether evil, but of men ſome are ood (ſay they.) And are all women evil?

evil? then how came it to pass O grave [a] *Plutarch* that thy wisdom so faild thee? O [b] *Hesiod* who corrupted thy matur Judgment? [c] *Cælius*, who beguiled thy witt? [d] *Chaucer* how chance thy golden pe so miscarryed? And you holy and learned Saint [e] St. *Hieron.* [f] St. *Gregorie*, [g] St. *Cyprian*, [h] St. *Chrysostome* who deceived you all? for deceived you all are if this position be received, who have severally written di verse Treatises in honour o honourable and deserving women, what are they a evil? How came the whole world to be so besotted a to record a famouse memory of so many thousands o them? Of Cannonized Saints, of constant Martyrs, of grave matrons, of chaste Virgins, of most ver

[a] *Plut. de clar. fæmin.*
[b] *Hesiod. de mulier heroid.*
[c] *Calius lib. lection antiquar.*
[d] *Chaucer. li. fæm. encom. n. Et alteram, de Cland. bon. fæmin.*
[e] *St. Greg. Syntagm. de musis.*
[g] *St. Cypria. de singularitate fæm.*
[h] *St. Chrys. in hom. de collat. io. baptistæ.*

vertuous and unſpotted wives ? Neither are ſuch as I ſpeake of *Phœnices* rare and but ſeldome found; Search all hiſtories, travaile with the Sunn round about the earth, recall the former dayes, even from the worlds minority, and compare them with the latter times unto this preſent age, (we ſhall find that the number of vertuouſe women may well equalice (if not exceede) the number of men that have been vertuous. And how be it I cannot ſay there is any woman ſuch a perfect Paragon of Vertue, who is voyd of all vice, [*Venus* had her mole; the brighteſt Sunn and Moon have their dark ſpotts, and both ſuffer an Eclipſe, the pureſt Gold is not without ſome droſs, nor the beſt of women free from all reproofe] yet, to collect what vices ſoever have been in all the worſt ſort of women in the world, and to apply them to every women in parriculat (tho never ſo vertuous and deſerving)

is moſt injurious, and indeed ridiculouſe, to humane reaſon, and contradictorie to the experience of the wiſer & more learned ſorts of men in diverſe ages of the world. Were ſuch a *Concluſion* of any force, I would thus diſpute, *Catline* was a Trayt or, *Verres* a Thiefe, *Nero* a murderer, *Ægiſtus* an adulterer. *Machivell* atheiſticall, *Jovianus* hereticall, *Batus* a foole &c. Theiſe all were men: *Myſogenes* was a man: therefore *Myſogenes* is a traitor, a thiefe, a murderer, an adulterer, atheiſticall, hereticall a foole &c. would not the meaneſt ſwaine, conclude I was out of my ſences to argue thus? and laugh me to ſcorne for a dunce in Logick? The argument now is the ſame with theirs, which if they ſhall diſlike, then they themſelves cleare women of whatſoever is heer ſpoken againſt them, if they (notwithſtanding all that hath been ſayd) ſhall approove of the argument, they have all this while travailed

with

with the Pellicane, and the birth of their own Child, will be their own destruction, and if not their absolute ruine, yet at least their perpetuall disgrace and infamie.

By this time perchance their heat is allayed, and they who before this were apt to think *all women absolute evils*; yet now (blushing for shame) they may récant their error, and refining their phrase, may terme them at best but * *necessary evils*. This indeed is a too common speech, and most men think they have judiciously spoken, when they have thus defined the matter; That they are necessarie I will readily grant, since He that made man saw it was not good that man should be without such *meet helps* as theise; That they are evils (in that abstract) I utterly deny, since he that made the woman saw that all he made was good, and besides his generall blessing given unto all his wor-

**Quod vetus apud Græcos proverb.* ἀνα κῶιον κακον.

kes, he gave Adam a peculiar bleſſing and diſtinct from all, which was in that fruitfulnes of procreation which could not be without that womans help; Is woman Good then, in the jugdment of God, and in your opinion neceſſarie? then once againe you muſt alter your ſtile, and henceforth denounce her a *Neceſſary Good*, For theiſe very termes *Neceſſary* and *Evil* are inconſiſtent one with an other, and imply a contradiction *in terminis*, both beeing repugnant to each other; All things that are neceſſarie for man are Good, foode is neceſſarie, aparrell is neceſſarie, the fire, aire, earth, wáter, &c. are all neceſſarie, therefore food, rayment fire &c. and *women* allſo beeing *neceſſarie*, tho the reall beeing, and well beeing of mans life, are allſo *good* Otherwyſe we muſt ſuppoſe God hath tyed man to moſt rigid termes and conditions, that ſome things are made *neceſſary*

to

to his very beeing, and yet that thing ſhould in it ſelf be *evil*; in this wee highly impaire that wisdome of God, and detract from his Holineſſe, and goodnes; But to ſatisfie ſome Chief authors of this receivid opinion I will acknowledge that ſome women are *leſs Good* then others, and thence they incurr the name of *evil*, and nature requiring a neceſſity of them, thence they receive that title of *neceſſary*: and from both they are branded with the infamie of *Neceſſarie Evils*. An attribute yet not appropriated unto them alone, but ufually allſo applyed unto *men*. [a] *Alexander Severus* the Roman Emperour called his Counſellours (who ſurely were or ought to be men of the greateſt abilities,) *Neceſſarie Evils*: The Officers in his court *Neceſſary Evils*: [b] *Hybicus* likewiſe called *Euthidamus* his friend, his *Neceſſarie Evil*: [c] *Varro* his

[a] *Lex de eo narrat Ælius Lampid.*

[b] *Strab. lib.* 14.

[c] *Varro.*

teſtie brother, his *neceſſarie evil.*

d Martiall his angry brother his *neceſſarie evil*, with whom (ſayth he) I can neither, live well, nor yet live without him.

d Martial de ſe ipſis narravit.

But to breake off this idle cavile, whith hath too long detaind me from my purpoſe, Let *Myſagenes* ſteepe his quill in the of Invection, let him ſpeake with as open mouth as ever Satyr did, yet all that can be alleadged, as offences of wives againſt their huſbands, are only ſuch as are either expreſſly mentioned, or elſe directly may be reduced unto my three former heads.

Secondly then, that the corrections lawfully uſed by a husband unto his wyfe, ought to be no other then I have preſcribed, remaines yet to be more amply prooved. For the firſt, that *Divorcement* in caſes prefixt are the ſole and only lawfull puniſhments,

niſhment, the Law it ſelf affords ſuch faire teſtimonies, and the practiſe of all lawyers hithertoo have given ſuch full confirmation, that now it is too late either to be denyed or gainſayed. For the twoo other *M. Aurelius* a Conſull Sometimes, and councellour ſhall ſpeake for me. *A wife* (ſayth he) *is often to be admoniſhed, to be reprehended but ſeldome, but never to be dealt' withall with violent hands.* Where you ſee not only a flat denyall of any rigorous ſort of correcting wives, but withall a plaine aſſertion of my preſcribed puniſhments, *admonition and reprehenſion.*

Admonition is that which with a ſoft and tender hand bindeth up the bruiſes of a friend, and therefore moſt needfull in marriage, the neareſt of any friendſhips Hence the *Law injoyns us to deale with our wives in milde termes, in ſweet words, affectionate and patheticall

* *Juris conſ. in l. ult. ff. Si quis aliq. teſt prob.*

perswasions, powerfull and attractive arguments, and exhibit to them such winning examples of our kind demeanure, &c. That whereas by nature women are milde, loving, gentle and faire there might not be the least inclination in them to refuse a firme complyall unto That meek spirit which is so like their own good *Genius*, especially when so powerfully invited thereunto, (and constrained, if that word can be proper in this place) by the golden twist of heart uniting Love. *Mercurie* (saith *Plutarch*) was seated the next God unto *Venus*, because in marriage, there is allways need of settled reason, and a faire language. *Mars* was then ushering of *Jupiter* in a place remote, because warrs are only fitt for kings and States.

[a] *Plut. l. de præconnub.*

Reprehension we have added in the second place, that whereas *Admonition*, with its smooth carriage prevaileth

vaileth not, the rereprehenſion with ſharper intreatie might take effect. Hence the [b] Law counceleth, that overmuch lenity is to be mixt with ſome few graines of Severity (not rigour &c.) and of them both to be made a third temperature, or golden compound called *Mediocritie*: By which in all our reproves we ſhall be ſo guided, as neither uſing too much exaſperation or indulgence, we may ſoone reforme whatsoever Offence we ſeek to redreſs. God commanded that in the *Arke of the Tabernacle* directly over his two *Statute-Tables Manna* ſhould be preſerved, but, together with *Moſes rod* [c] *Papyrius* ſet up before the Senate houſe in *Rome* the image of *Mercy*, but allſo placed the image of *Juſtice* by.

[b] *v. Tyraquil. d. li. connub. gl. part. 1. & Greg. M. Moral. lib. 20. par. 20. pan. 4. c. 11.*

[c] *Livie l. 8. hiſt. ab urb. cond.*

In both which kindes of Correction

rection the ſucceſs will be far more effectual if we leade the way before by our example, which by our words we perſwade our wives to follow; for the abbreviarie of a hus bands words and actions is as if it were the *Chamber-glaſſe* by which the wife ſhould take direction to Dreſs her ſelf, from top to toe; At his tongue ſhe ſhould learne to ſpeake, by his cariage ſhe ſhould compoſe her behaviour. And a 1000 times ſafer way it is (as in a Caſe not much different. [c] *Pucatus* told *Theodoſius*) to governe by example, then by Severity. Every good example is a moſt pleaſing invitation unto vertue, where the eye is guided unto preſent action, not the ear fed with fained ſpeculation. And heerupon was [e] *Petrarch* his opinion grounded, that a mimicall hus band will make a laſcivious wife, a riotous husband avoluptuous wife, a proud

[d] *v. Trag. loco Supr. citato.*

[e] *Petrarch. lib. de rem. adv. fom.*

a proud huſband a proud wife, a modeſt and honeſt huſband, a modeſt and honeſt wife. Wherefore it is St. [a] *Auguſtines* councell, that ſuch as we would have our wives appeare unto us, the ſame we ſhould firſt approove our ſelves unto them. Would we have them chaſte, Civile in Carriage, courteous, and obliging, pure and unſpotted in the world? we then muſt walke before them as the patterns of Chaſtity, of Civilitie, of Obſequiousnes, and of irreprehenſion. For what reaſon have we to expect more of them, then we can performe our ſelves? It is a ſilly maſter that offendeth in thoſe faults for which he is offended with his pupil. So is it an impudent and impious fellow (ſayth [b] *Seneca*) who of his wife requires an undefiled bed, and yet he himſelfe defiles it. By our vertuous demeanure then, we muſt

[a] *St. Aug. in C. Si diſtur 23. q. 6.*

[b] *Sen. ad Lucil. Ep. 94.*

direct them in the way of vertue, for there are none of them so vicious who will stick to tell us we are their masters, and ought to leade them an example. It is reported by [e] esteemed authors, that in some places the husbands only are punished, for the faults of their wives. In *Catalonia* whosoever is Cuckoled payeth a Sum of money: in *Parrice* he rideth in disgrace through the Citty, the crier proclaiming these words before him, *So doe, so have.* In some parts of England I have seen a custome not much different. All which though they are well neare worne out of date, yet their primarie intent was vertuous, beeing to restrain husbands that they may love none but their own wives, and dwell with them, so that neither should need any other companie, but by their mutual example one should be a president

[e] *Guil. de Monte laud in Cl. cum ex eo Cardinal. Florm. 1. appo defen er com.*

to

to the other of true Chaſtity, and Affection.

Thus then (to draw to wards my end) and only thus, may a husband lawfully correct his wife. *Admonition* is his firſt degree for ſmalleſt faults, and this muſt proceede from a pacient love, or a loving pacience. The next is *Reprehenſion*, in greater offences, which muſt aime at the amendment of the faults, not offending of the faultie. And both of theiſe muſt be ſeconded by our good example that the world may ſee us doe thoſe things which we would have done by others. Laſtly in the laſt and higheſt degree is *Divorce* in Such caſes as are before alledged. Now for further ſatisfaction to proove that the Lawes allow not any verberall Correction, I have added theiſe few reaſons.

Firſt, if a huſband may lawfully beate his wife, then is the wife legally bound to indure his beating: for

the Law gives not authoritie to the puniſher, but there with injoynes Obedience on the puniſhed, But the Law bindes not the wife to ſuch blockiſh pacience; for in ſuch a caſe it [a] allowes her to depart from her husband, [b] and to obtaine ſufficient maintainance of her husband in the time of her abſence; [c] Neither doth it limitt her any time to returne, if ſhe feare his Tyrannie: nor yet [d] conſtraines her to live againe with him, unleſſe for her good uſage good ſecuritie be given her. In anſwer whereof that ſhift will not ſerve, to ſay the Law authorize the man to beate his wife but ſlightly, and not with ſuch crueltie as may cauſe her to depart; This is too courſe a ſalve for ſuch a ſore, for a little beating to ſame women, is more then much unto others

[a] *Ægid. in Cura Par. Præſ v. 2. q 195. 117.*

[b] *Vincent de Franc. dcciſ. 144. n. 4.*

[c] *Petr. de Ferrar. in aur. pr. p. 124. n. 4.*

[d] *Durandus in Spec. Juris l. 1. de off. judg. par. 2. n. 8.*

others, and therefore it will breed the ſame or worſe effects: and how little ſoever it is, they are not bound to take it.

[e] *St. Bon. l. 4. diſt. 38. art. 2. q. 2.* Secondly, [e] The Law decrees that he Leſs grievouſly offends who killeth his mother, then he who killeth his wife, though both be moſt haynouſe and execrable ſinns. He by rule of diſputation, I conclude, therefore allſo he leſs grievouſly offends that beates his mother then he who beates his wife. But what a horrid and barbarouſe Crime is it for a man to beate his mother (judge you) and then allſo judge what the other is which is worſe then that.

And whatſoever is ſayd by Lawyers of the firſt propoſition, ſome plainly affirming it, others mincing it which diſtinction, availeth nothing, for if (as many doe) you hold the offence greater in reſpect of the greater puniſhment alloted it by Law,

but leſs in it ſelfe, and of his own nature: I would demand of you, whither the Law doth not proportionate every puniſhment to the qualitie of everie offence? To ſmall offence; light puniſhments to greater, puniſhments of a greater nature, and to thoſe that are moſt haynous, puniſhments of the Severeſt kind? Which if you graunt, you muſt neceſſarely acknowledg the truth of the firſt propoſition, if you deny this, you accuſe the law, of Injuſtice; Or otherwiſe if your reply be (as moſt mens is) that heerin the Law was moſt eſpecially mindfull, and becauſe men are more prone to injure their wives then their parents (as very ſad accidents doe moſt uſually teſtifie) therefore for greater terrour to ſuch offenders, and more Evident Examples to other ſpectators, the law more ſeverely puniſhed the one then the other. If thus you pleade, I then joyne hands with you, and in the preſent

ſent caſe give the ſame ſentence. Becauſe men are more prone to beate their wives then their parents, therefore in law the act ſhall be held more hay nouſe, becauſe by law the puniſhment muſt be more grievouſe.

Thirdly the name of a wife is a name of dignitie; The Law ſtiles her thy familiar friend, thy equal, thy aſſociate, the Miſtreſs of thy houſe; to ſpeack all in one word the ſame perſon and *Inviduum* (as it were) together with thy ſelfe. If therefore ſhe bear the name of dignity ſhe is to be reſpected: If thy familiar friend, ſhe is to be embraced: If thy equall aſſociate ſhe is to be equally regarded If thy Miſtreſſe ſhe is to be honoured: if thy very ſelf, ſhe is as entirely and dearly to be beloved as thy ſelfe. All which duties of an husband are neceſſarily intended by the law, and are as contrarie to the rough and unkinde uſage of a wife, as fire unto water, heaven unto earth.

And

And for the mittigation which is heer by ſome men interpoſed in way of anſwer unto this Objection (which is, that in the ſtricktnes of law it is lawfull for a husband to beate his wife but it is very inconvenient and undecent &c.) it is a plaine and peeviſh contradiction, and injuriouſly robbeth the law, of the great end, wherefore it was inſtituted. For the end of the law is the happy government of a Nation, and families, (of which a State or Kingdome is conſtituted) which happynes is in nothing more eminently Seen, then in the decent conformitie of manners, and orderly behaviour in all eſtates. And hence it is that the Lawyer as a laborious travellour goeth through all eſtates to bring al unto decencie. Hee ordereth the eſtate of Monarchs and Princes, of Peeres and Nobles, of Magiſtrates and Subjects, of parents and children, of husbands and wives, of maſters and ſervants. And in the whole

whole body of a Kingdome or Commonwealth, whatsoever is out of its due temperature, must by the * Law be ordered, as a sick part is cured by physick in a naturall body. So that then an absolute *indeorum* in manners (as they confess the beating of a wife to be) is an absolute breach and violation of the Law, this beeing one of the greatest disturbances to mans peace and quiet that can be offerd, nothing more disordering every facultie of a mans soule, nothing more afflictive to each Passion, and nothing more injurious to every Sence, then when a man shall be taken in Such a raving Fitt of tearing, rending, beating and devouring *his own flesh and bloud*, that none are found guiltie of, but those who are posessed with the foule tormenting Spirit of the evil Angells taking up their habitation in their Soules.

* *Plat. Li. de justo. Finem legis dicit convenientem Seware Ordinem, odisse malum*

Lastly,

Lastly, Correction by way of beating is meerely Servile, say the best of it that any can, and in many mens judgments so inhuman as that a wise man (whose actions flow from discreet premeditation,) will not exercise it upon his very slaves or Swaines. But Servilitie is only to be imposed on Such as be Servile, and therefore not on wives, who are in the Law *free burgesses* of the same Citty where of their husbands are free: both participating the same Rightes, both enjoying the same Liberties.

But heere again riseth a cavill touching the precepts of the Law and *permissions* of the Law; They say that though indeed the Law comandeth not a man, yet it permitteth him to beate his wife. Their reason is because it setts down no precise penaltie in such a case, and whatsoever the law doth tollerate it not unlawfull and therefore this action allso is lawfull, though not by *precept* yet by

by *permiſſion* of the Law. Whereunto I reply, firſt to ſay that the law ſetts down no precize puniſhment in this caſe is a propoſition not ſimply true, for the grounds before in my firſt reaſon alledged: Again I hold it to be a poſition abſolutly falſe to affirme that whatſoever the law doth tollerate is lawfull: The Law heerin ſhall be judge of the law, which doth ſay, that thoſe things are not without vice (therefore unlawfull) which are permitted or pardoned by the law and not commanded. The law omitteth ſome things in ſome good reſpects, *and thoſe things which we omit* (ſayth *S. Chriſoſtome*) *we unwillingly permit, and what we unwillingly permit we by no meanes would have committed, but this only doe we becauſe we cannot (as we would) reſtraine the unbridled affections of the many.* Many things therefore are *permitted* by the law upon *neceſſity*, many things *pardoned* by the law upon

upon *indulgencie*, which yet are di-
rectly againſt good manners, and
ſimply ſins in themſelves: I will in-
ſtance a caſe; A widdow that marr-
eth within her year of mourning, is
by the law free from infamie, but
by the law allſo adjudged unworthy
of matrimonial dignity. A Virgin
that eſpouſeth her ſelf without her pa-
rents conſent, is by the law, law-
fully, yet by the law allſo unho-
neſtly eſpouſed. A husband taking
his wife in adultery might lawfully
kill her, yet not without the guilt of
haynous offence. The Jewes might
lawfully crave a bill of divorce, and
put away their wives upon any mis
like: but Chriſt tells that it was
graunted by *Moſes* for the hardnes of
their heart, beeing yet a thing
moſt unlawfull, and therefore not
to be practiſed from the begining;
And laſtly we have a notable inſtance
* *Math.* 1. 19. *Joſeph beeing a* Once for all in * *Joſeph*, who when he thought his wife

wife had comitted adultery (and therefore according to the law of God was to be brought forth and ſtoned to death for a publique example according to the Law of God) yet that *Joſeph* was willing to put her a way *privately*, and not expoſe her for a publique Spectacle of Juſtice (as the law ſeverely commanded) is recorded in Sacred writ, as a commendable act, and praiſe worthy in him, nay as a peice of *Juſtice* too. In which, and all other caſes of like nature, though an evil cuſtome or peculiar permiſſion may ſave a perſon from the puniſhment of the Law, yet it can never clear them from any Vnlawfull Act;

juſt man, and not willing to make her a publique &c. a Strange expreſſion.

And heer I purpoſly omitt many eminent and pregnant proofes that might be added, for what need I light ſo many torches to the noone day? or propoſe ſuch multiplicity of

of reaſons too proove a truth ſo ma
nifeſt? If any perſon yet remaine
unſatisfied (as I would hope ther
is none) I will remoove my plea ou
of this court into the Higheſt Cour
of all (becauſe they ſhall have all th
faireſt Tryall that can be, and all th
advantage ground to make the be
defence they can, in Such a weak
and unrighteouſe Cauſe which the
attempt to vindicate,) hoping tha
when they are really convinced o
their ſtong deluſion, [or if that wil
not be, yet at leaſt that their mouthe
are conſtrainned to Cloſe in ſhameful
ſilence] Our Nation will never mo
re be ſo unhappy as to ſhelter any
perſons of ſuch monſtrous ſhape and
features as theiſe, who not only
declare it lawfull for husbands to
demeane themſelves rigorouſly and
ſeverely (even unto buffetings and
blowes) towards their wives, but
upon every impetuous gale of head
ſtrong

ſtrong luſt and drunken paſſion of theirs, put their deteſtable principles into practiſe. *Reader*, whoever thou art, obſerve that in THIS HIGH TRIBUNALL SEATE, God ſits the *Judge:* his Word the *Law*, his Saints and Angells the *Witneſſes*, thy own conſcience ſhall be the *Jurie*, and eternall Truth (which never did deceive, nor can be deceived attends upon the Sentence.

CHAP. V.

The ſame evinced by the Law of God.

NOw I muſt crave leave to reſt my ſelf a while, and entertaine my reader with hiſtoricall diſcourſe: to ſitt me down in the bloomy ſhade of *Paradiſe*, and contemplate the monuments both of womans firſt Creation, and firſt inſtitution of her mariage; For in the infancie

fancie of all things, when God had framed the worlds compaſſe and beſpringled it which glittering Starrs, when he had faſtend the Center of the earth, and girt it about with Chryſtall flouds, when he had finiſhed his glorious work, and [a] deputed Man his laſt creature, to be the Commander of al the viſible Creation, at lentgh he took a generall ſurview of his labours, and found them al the fitt remainders of ſo perfect a workman; Only man was excepted, who was yet but alone Creature, [b] without any companion to whom he might communicate his joyes, or impart his mind, or [c] of whom he could either hope for comfort in his life, or expect continuance of his poſterity. [d] So that man ſeemed not more happy in his ample dominion, then unfortu-

Gn. 1. 28.

b Ruper in li. de Trinit. ej. 9. openb. 9.

c S Tertul. li. 2. advers. Marcion.

d v Sequenti pagina.

nate

nate in his ſolitarie eſtate; For what could the e Subjection of all things unto himſelf profit him? where in could pleaſures of Paradice delight him? what joy could he take in his angelicall perfection, when he had none to converſe withal? but with beaſtes, trees, Stones, or ſuch like who could neither underſtand his reports, or returne him contented answers? Wherefore He who before ſaw all his workes good, ſaw now that it was not good for man (whoſe ſoule was fitted for communion) to be alone, but ſayd, *f letus make him a helper like unto himſelf.* Where the All-eternall Creator who created all other things as he ſpake the word (for he but g ſpake and they were forth with made) doth now in this particular take g deliberation (as it were) and calleth to coun-

e *Joſephus Antiq. l. c. 2.*

f *S. Baſil. Rom. 11. in Geneſ.*

g *Gen. 2. 18.*

g *Gen. 1.*

cell the whole *Trinity*, [h] denothing that He had in hand a more divine work, and was to frame a creature of dignity. He taketh [i] *reaſon* to his aſſiſtance, and wisdome, to manifeſt that now he was labouring moſt curiouſly to frame a Microcoſme, or ſuch an Epitomie of his own divine Excellencie and perfection as ſhould ſtartle all the viſible creation, and render its ſelf the Object of its own admiration; in ſhort, to Create Such a Miror of humanity, with ſuch excellent qualifications (or faculties of a Rationall Souls) as might ſewe for the ELOHIM to behold the ſhadow or Image of himſelfe Therein. Now Obſerve, after what glorious manner God created the man, in the ſame manner God proceedeth in the creation of the woman, whom he made as an equall aſſociate and fellow helper for man: [a] For ſo God is

h *S. Greg. mor. l. 9. c. 27.*

i *S. Baſil. hom. 9. in Gen.*

a *Orig. hom. 1. in Gen.*

is pleaſed to call her name, who beſt knew her nature.

Poor *Adam*, let the world now judg whither then thou needeſt not a Helper, when heeing the worlds ſole heire unto the worlds Diadem, thou hadeſt not ſo much as any friend to ſpeake a word unto, or a ſervant to obey thy rationall and wiſe commands.

[a]No bended knee did to thee homage then
Nor creeping courtier fawne upon thy State
Beaſts were thy Savage Guard inſteed of men
VVhoſe ſenſleſs Sence could neither love nor hate.

[a] Tranſlat. ex prud.

Yet-again, moſt bleſſed fortunate *Adam*, for God out of thy own deare ſelf, created a meet helper for thee, more dutifull then any Servant, more dear

[c] *Hugo de. S.V. ingen 2.* then any friend [c] That whatsoever was deficient to the perfection of thy felicity, might in this new and last addition be fully accomplisned. That instead of Solitarines thou mightest enjoy a joyfull companion, and in Stead of barrenness thou mightest be eternally honoured for the worlds Grandsire. This was thy last but thy greatest of any mortall indowment. [d] Neither was it without cause that she was last of all made, for as Princess preparing to come unto her imperiall citie, hath her harbingers sent before, her house adorned and beautifyed, her court repleniſhed, her attendants ready, and all things for her due entertainment prepared, so it was convenient, that before the Queen of the great world was created, the world (her receptacle) should first be perfected * *Paradice* the

[d] *St. Chrysost. hom 8. in gen. Damascen in l. 2. de Gen. 12.*

* *Josepn. 1. antiq.*

the Metropolitane citie of her reſidence finiſhed, and all things elſe ready furniſhd to her hands. *c. 2. Tertul. l. 2. adv. Marcion.*

Thus God vouchsafed to honour the firſt birth of his faireſt creature, nothing at all leſs then that of mans, and in ſome things alſo far beyond him. [a] *Adam* was moulded out of the duſt and clay of the earth, [b] the womam was framed out of the purifyed body of man: [c] Neither was ſhe made of the loweſt part, that ſo ſhe might not ſeeme inferiour to him, nor yet out of the higheſt part, that ſo ſhe might not challenge Superiority, but out of the middle of his body, of a *ribb taken out of his left ſide*, that thereby ſhe might appear not only his equall, but be moſt dearly eſteemed as the great *Guardian of his Heart*, and vitall parts, Supplying the office of that *left ribb*, (in whoſe place and ſtead ſhe was

[a] *Gen.* 2.7.
[b] *Ch.* 2.22.
[c] *Petr. Lomb.* 2. *diſt.* 18.

created) which defends the heart who in that [d] privie chamber reſts it ſelf, and which the arme as his beloved darling naturally embraceth: To teach obdurate man that woman is the *Goddeſſe*, to whom (of all creatures) he ought to Sacrifice his own heart love; that ſhe is the Chiefeſt Object on whom he ſhould beſtow the chaſte imbracements of his armes; or thus much elſe to intimate, [e] that as it is woman only, whoſe love (of all creatures) ſhould inherit the heart of man, ſo it is eſpecially woman whoſe defence ſhould merit the arme of man.

[d] *S. Auguſt. 12. de Civ. Dei c. 21. & 26.*

[e] *S. Baſil. hom. 12. in gen.*

Woman therefore by the divine power of creation was made of man: [f] and man by a ſtrange kind of *Metamorphoſis* converted into woman. For when that death had ceized on *Adam*

[f] *Gil. ant. interp. in Gen. cap 1.*

Adam, and God had taken forth his ribb, [g] he cloſed up the breach with tender flech in ſteede of the hard bone, to the end that as his heart had now a more ſoft pillow to relye it ſelf upon, ſo his minde ſhould now become more mollyfied, and inſteed of its naturall fierceneſſe be-begin now to aſſume a naturall mild-neſſe; Which ſpeedly took effect, for as ſoone as he was awaked, he aknowled hed himſelf devided and turning unto this now beature per-clived himſelf imparted unto her. Wherefore his firſt words and moming ſonge were words of amity, and a ſong of love, [a] *this nowis bone of my bone and flech of my flech.*

[g] *Idem ib. & Brunus in Gen. 1.*

[a] *Gen. 2. 23.*

[b] *For God ſo lihe ly graved*
on this bone
All Adams beauties that
but hardly one

[b] *Tranſl. ex Bart. per. 1. Silv. n opere die 6.*

Could have the liver from his love descryd
Or known the bridegroome from his gentle bride
Saving that she had a more Soaring Eie.
A Smoother Chin, a Cheek of purer die, (*face*
A fainter voice, a more enticeing
A deeper tresse, a more delightfull grace, (*lie White*
And in her bosome more then lil-
Two swelling mounts of ivory panting ligh (*coupled One*
Spring of all joyes Sweet Hee shee
Thy Sacred birth I never think upon
But (ravished) I admire how God did then
Make two of one, and One of Two againe.

For no sooner were these of One divided into Two and made distinct and personall, but straitways again they were of two, contracted into One

One, and made the ſame and indi-viduall: Their creation was preſently accompanyed with inſtitution of their marriage, where in Adam received his own again with rich advantage. Hee loſt [c] (as farr as we reade) but a bare bone, [d] he received it again branched into many bones, wrapped up in tender fleſh, twiſted on curious joynts, full of lively Spirits flowing with youthfull bloud, characterized with azure veines, in proportion abſolute, beautifull in colour, lovely to the eye, delightfull to be talkd withall, In a word his very like. [e] He loſt his bone without any Sence of paine, he received it again with an extaſie of joy. In regard of which bleſſed and happy ſurprizal, he is eſtabliſhed for himſelf and all Succeding ages, an eternall Law, [a] *Therefore ſhall a man leave his father*

[c] *Gen.* 2. 21.

[d] *S. Damaſceng. in li.* 2. *ad Gen.*

[e] *Peretius in hunc locum & Erunus ibid.*

[a] *Gen.* 2. 24.

and his mother, and cleave unto his wife and they two, ſhall be One fleſh. This was his Hyminall Song, this was the firſt Stature of *Adam* made heer in Paradiſe, when he was pure (as the Angells themſelves) in perfection. [b] Then was not his reaſon over caſt with any clouds of Senſuality, his judgment not tainted with errour, his Affections not diſturbed or diverted by ſinfull temptations, and there by allured to ſin on other Objects, of delight and pleaſure, his Conſcience not ſtained with Sinn, the eye of his underſtanding Clear, like the Sunn in its ſtrentgh and beauty, the propenſion of his will free: and then we may aſſure our ſelves his was moſt exquiſite, and his words the true Oracles of Wisdom.

[b] *Damaſcen. in lib. 2. ad Gen.*

In this ſo abſolute and Angelical an eſtate (which now the nature of man can no ways pretend unto) ſee how

how the Proper ſtate and firſt venture or marriage, ratifyeth and Confirmeth the amiable Bond, and indiſſoluble knot, the firme conjunction, and perfect Union of Man and Wife. *Man ſhal leave his father and mother and cleave unto his wife.* [c] Parents (there is no man doubts) are to be regarded with all filiall and reverentiall dutie: they ſhould be the Second in our honour, as they are the Second cauſes of our beeing. Yet as though there were a *Neſcio quid* in marriage, ſome higher myſterie, and a relation more eſſentiall, we are authorized to relinquiſh them, (and therefore much more all other friends and acquaintance or whatſoever love, the love of God only excepted) and to live with our companion who is our Second ſelf. An abſolute Law (we ſee) for *Adam*, and for all his, poſterity of *men* (therefore ſhall a *man*, &c.) not enjoyning this condition to *Eve*,

[c] *Exod. 20.*

or to the after posterity of *women kind*, that they should leave their father and mother and cleave unto their husbands, no: (but for this cause shall a *man* leave, &c.) It may be that his propheticall soule saw the future obdurity of man would proove to be so stony, as it might stand in need of Lawes to mollifie it: but womans nature to be so gentle, so affable, so Obsequious, so compact of Love, that her choise affections would easilie prevent any law for the increase or continuance of her, Sympathizing Love, stronger then death it self, and which many waters could not quench.

And in this neerest of all near affinities, if * *Concord* be our protector, though we live not in the glory of the world though we be as poore as imagination can conceive though prosperitie shines not in at our windowes, and pleasures, honours, riches

* *Se Chrysost. c. 1. hom. 38. in Genes.*

riches and vanities, attend not at our gates; Notwithstanding all we have an *Asylum* at home, or Refuge, whereunto when we retire our selves, we are sure to finde sincerity of *Love* standing on the treshold of our dore, ready to welcome us and true *Contentment* within to entertaine us.

The councell-house may proove distastefu'l to us, the citty may perchance deride us, the court peradventure not smile upon us: the fields thro Solitarines may possibly feed and nourish our melancholie, the streets trough popularitie may displease us, all things abroad may not relish with us, nay gold and silver (if we had abundance of it) might distract our mindes yet after all, our comfort lies in this, that at our sweet home, we have Soveraigne Physick, a choise Cordiall, a most admirable Antidote (viz the Quintesence and highest Elixir of pure and spottles Love) to recover our diseased min-

des, and to revive our drooping Spirits a present Restorative for every malady we meu withal in this Cretd, dust and infectious aire where in we live.

But where *discontent*, and *Discord* swayes, though our possessions knew no other limitts then the *Artick* and *Antartick* Poles of Earth, our attendants as numberles as *Xerxes* Army, our fate as costly and luxurious as *Heliogabalus*, our house and furniture as glorious as *Salomons* Temple, &c. yet all this is but poor and beggarly riches, or a rich beggarie. Wher as our minde (which is the seat of true peace and content) is all this while inhabited by the outragious Spirit of strife and contention, and is a fitt habitation for no other Objects then such who devour and prey upon each other, with the ravenous appetite of hatred, envie, malice, murders and revenge. Suppose flattering *Prosperity* were thy consant Minion, and gave thee the whole

whole world at thy command, let the rich *Indies* overlay thy floores and every thing thou haſt with pureſt gold, The Choiſeſt Gemms and Orientall pearls of richeſt worth, proſtrate themſelves before thy feet, and Cohabite in thy armes, and the ſweet *Arabia* perfume thee with its coſtly odours, let the Sea, the air, the land, bring their rareſt offerings to the honour of thy exalted name, and let Ivory beds (nay maſſie beds) of gold or ſilver inſhrine thee from the diſmall night, yet when thou returneſt home unto thy own boſome, thou ſhalt then find a hell of Torments, and that bitter root of the *Colliquintida* of ſtrife and emulation, which impoyſons all the reſt.

Farr from the example of the firſt inſtitution was any ſuch enormitie. It was here decreed *They two ſhall bee one fleſh.* Here was an Union proclaymed, their bodies are one fleſh, their Soules one Spirit, themſelves

no

no more destinctly two, but perfectly united into One. And if wee may be so bold to draw the comparison from God himself, I would affirme (with reverence) that man and wife are reall shadowes or Pictures of the most Sacred Trinity, where there is a distinction of Persons, but an Unity of Essence, even so man and wife all tho two Severall persons, yet ought they to abide as one *Individuum*, or one entire Soul, Spirit, and Affection; One and the self same great end (each others mutuall good, and furtherance of their outward and inward happynes.) and one and the self same *Méanes* in order to that sole end (viz. in beeing and continuing a mutuall delight and Satisfaction unto each others minde centring both in Unity of Love)

On this bargaine, our first parents agreed, and the termes and conditions they truly performed in their first

firſt ſtate of Innocency, when as the Soule of man was enameled only with the flowers of vertue, no thiſtles were then grouwing, no thornes or bryars were then planted: Paſſions of Anger fear, guilt and ſhame were not yet borne, nor Vice her daughter then begotten. This was once the Age whereof we have read.

* *The firſt, and beſt of times were pure: a golden age*
Next to the Gods, and fartheſt from tempeſtuous rage
Of vice. No other Empreſs of the world was known
As yet, but Sacred Vertue: ſhe rul'd then alone.
Then was eternall Spring; the earth with richeſt flowers
Was allways richly clad: which (when the Chriſtall ſhowers
Performd their mörning Sacrifices) gave ſuch breath
As tho the Gods had daily new perfumd the Earth.

* *Deſcriptio aurei ſeculi tranſlata ex Ovid. & aliis:*

The

The Siſter aire a virgin for the
piercing gunn
The mother earth, not yet was
wounded by her ſonne
The iron inſtrument. The rugged
, Oceans back
Not Sadled with the pine, to beare
the Merchants pack
Yet then the Earth, the Sea, the
aire, untouchd did yeeld
More fruits then labourd now,
doth aire, or ſea, or fielde &c.
Bellona *had not yet. in ſanguine*
field displaide,
Her ſable armes; nor Vulcan *on his*
anvile playd
Muſick unto the Gods, whiles forged
was the ſword
VVhich now with ſharp revenge
Seconds each haſty word
No trumpets then to ſtirr up warrs
were heard; no ſtriſe:
But in this Golden Age they livd
a golden life.
And paralell allſo to the purity
of

of this golden age was the perfection of man and womans ſoule, For when their bodies were firſt framed, God created there in a lively ſoule, which he ſtiled *the breath of life*, and that Spirit beeing of an Angelical Eſſence diffuſed it ſelf into each part, giving motion, ſence and reaſon to the whole. Now in this naturall marriage of Souls and body the Soul acts the body, and the body ſupports the ſoule. The Soule brought with her a rich dowry for the body, quick apprehenſion, deepe underſtanding, and a treaſurie fraught with memory. The body brought a faire poſeſſion for the ſoule, and received her within his habitation, and Seated her with in the warlike caſtle of his heart, fortifyed her with the thick bullwark of his breaſt, attended her with waiting faculties as a family of ſo many ſervants, made his eyes her watchmen, his tongue her Orator, his

* *Ariſtot. li. drani-ma. cap. 6.*

ear

ear her ſentinel, his hands her Champions, his feet her lackies his common parts her common vaſſals:

Now whoſoever we pleaſe to take a review of womans firſt Creation, equal unto mans, having the ſame maker the ſame manner of making, better then mans, becauſe framd of a better Subſtance, in a place more Excellent, and at a more remarkable time; and of the Originall of mariage equal to both, in as much as both were one fleſh and one nature: more expreſly binding the man unto the royall Law of Love, Laſtly, of the purity of that age, from whence all theiſe teſtimonies are drawn, he will eaſily Conclude, what I have been endeavouring to confirme; That man and wife here lived a peaceable life, they enjoyed a loving union, they lived in pureſt Love; if ever there was made an ab'olute Law, if ever Statute of ſuch perfection, as neither errour could corrupt it, nor vice deprave it,

prave it, we are ſure *This* was it, where God in the firſt Creation was the Law giver, & man in his firſt perfection the Law receiver, and Obedient Conformiſt Thereunto. Now whereas our imitation is to be drawn from the beſt patterns, Here may we reſt our ſelves, as at the mouth of God, and draw ſweet waters from the very Fountain head of truth it ſelf; And that we may not waver and fructurate as at uncertainties, God hath pleaſed farther to confirme us in the due eſteeme of this Sacred Bond of Love, by the Teſtimony of his ſpirit ſpeaking likewiſe by the mouth of his great Apoſtle *Paule*, who tells us that Marriage is a Type of *that Myſticall Union that is between Chriſt* (our great Husband,) *and his Church* (the Spouſe) beeing indeed the ſtrickteſt Injunction of mutual Love where was not to be ſo much as a ſecret thought, or word touching rigorous Predomination

domination (our Lord Christ himself, al tho the head of deare Spouse, yet became a Servant to her in the higheſt and moſt eminent offices of Love) nor of unkind preheminence, (for he endowes his church with the ſame priviledges of Adoption, as Himſelf received in beeing his fathers firſt born and beloved childe, in giving unto her likewiſe the ſame glorious Inheritance, which his father inveſted Him withall;) It was (ſaith St. * *Auguſtine*) a Myſterie of Union, a Sacrament of Love, a Bond of fidelitie, a heavenly Paradice of peace for terme of this preſent life, and the way unto perfection in that better life to come. * *Auguſt. l. de cont.* 14.

But man (you will ſay) by occaſion of the woman fall from this integritue, and therefore women are not now to exſpect from men ſuch duties of amitie. True it is, the *Serpent* by long perſwaſions in-

nduced her to a delightful ſin of ating the forbidden fruit, yet ſhe hewd a ſtout reſiſtance before ſhe eelded; She made a ſhort and ſharp nſwer to the Serpents cunning demand, (**hath God forbidden you to eate of the fruite of the garden*? Implying a plaine falſification in his cloſe aſſertion,) **we may eate of the fruites of the garden, but of the fruit of the tree in the midſt of Paradiſe God commanded us not to eate we may not eate leaſt we die.* From hence ſhe drove the old cunning Serpent to his naturall ſhift, and open traode down right lying, * *you ſhall not die the death* &c. Adding there with all' a vaine hope of her knowing ſome thing which beeing diſcovered to her would much add to the beauty and perfection of her State, and made as if God for that reaſon had withheld it from her, * *for God doth*

* *Gen.* 3. 1.

* *v.* 2. 3.

* *v.* 4.

* *v.* 4.

know

know that in the day you eat thereof yee ſhall be as Gods (viz as the *Elohim*, *knowing good and evil.* Thus in faire combate, for a fair time ſhe ſtood out at ſtaffs end with him, til by his ſtratagemes at lenth gott the glory of the day.

But *Adam*, as ſoone as the fruite was proffered unto him did not make any demurr at all, not ſo much as once questioned the matter, but ſtraitway * *taſted* the ſweetnes thereof, whoſe bitter reliſh remaines in us to this day. I ſee no reaſon then but that man (all tho he was not firſt in the trangreſſion) ſhould have an equall blame with the woman and perhaps more, for the woman was drawn on, and deceived with much greater difficultie, then the man who ſuddenly and with leſs deliberation yelded unto Sin.

* v. 6.

Eſpecially when that generall Prohibition of eating this forbid-

den

den fruite, was not given unto the woman, but to the man, [a] THOU *ſhalt not eat of the Tree &c.* And howſoever [b] *St. Gregorie*, hath it, *you ſhall not eate thereof* (as if it were ſpoken to both man and woman) yet the originall reads it in the ſingular number: And *St. Auſtine* tells us, that by tradition the woman received this commandement from the man, and not immediatly from the mouth of GOD, as *Adam* did; This I willingly doe grant, and thence allſo conclude that for this reaſon (which hath weight in it) the woman might Chaunce, more eaſilie to breake this Law, then the man, Since the Allglorious Majeſty of God Commanding, can not but have a ſtronger in-

[a] *Gen.* 2. 19.

[b] *Greg. l.* 39. *Moral.* c. 16.

[c] *Aug. li.* 8. *Gen. ad lit.* c. 17.

fluence on *Adam*, then *Adams* command (who was but a fellow-creature, and One with her ſelfe) could have upon *Eve* his wife; Now the woman was indeed the *Occaſion* of mans ſin, but not the reall *cauſe*, and if *Adam* had but obſerved the command of God (To whom it was in a diſtinct and perticular manner enjoyned,) though his wife had broken it ten thouſand times, yet we had not taſted death, and as this is the Common received Opinion of the learned Schoole men, and other Interpreters, ſo the Apoſtle *Paul* makes the matter (I think) beyond diſpute, where he ſays, that by * *One man* ſin entered into the world, and death by ſin, and in *Adam* (as our firſt Root and common head) *we*

* *Rom. 5. v. 12. 14. 15. 16. 17. 18. 19. it is 8 or 9. eims re-*

all

all Sinned &c. not mentioning *Eve* as the Cauſe all tho ſhe was firſt caught in the transgreſſion;

peated. that the Originall Cauſe of the worlds ſin was by One. and that was Adam ſin.

However the caſe ſtood between *Adam* and *Eve*, I verely perſwade my ſelfe, that the ſame Serpent who was both their Tempter, was likewiſe the firſt ſower of diſſention between man and wife: Doubtleſs it never proceeded from God, who bound them in ſo ſtrong a bond of love. It never proceeded from man, who ſo ſtrongly, eſtabliſhed his love: If neither from God nor from man, from whome then I pray you but from the Devil Who is that grand hater of Love and lover of hatred? Neither is this poſition a childe of my own fancie, * or the conceit only of ſome other far

* *Hoc enim acu-*

tiſſime Obſervavit generoſiſſima & doctiſs. fœmina jo dovena in Oratione ſua apologetica profœmiis.

more learned witt, [a] *St. Chryſoſtome* is the author, Satan (ſayth he) cunningly inſinuated himſelf into the company of man and wife, and craftily and wickedly disjoyned their hearts whom God before had joyned, where by ſtrife and contention doe doe now oft times reigne with them in Stead of love and contentment.

[a] *St. Chryſos. hom. 57. in Gen. 29.*

May it pleaſe you therefore who are rigorous husbands to your wives, or ſuch as are maintainers of this ſtrife engendering Opinion to take notice of the Author thereof. A worthy patron (believe it) for unworthy a practiſe, a famouſe founder of ſuch impious and inhumane acts. Heaven abhors it, the earth, was not ſo baſe to invent it,

Hell

Hell muſt be ſought, and the *Devil* found out for the firſt broacher thereof. I think then is no man ſo ſhameleſs, but would bluſh. (or at leaſt might be aſhamed) to take his practiſe a notorious wicked man who is abominable to God and all ſober men, and will there be fonnd (afterall all thats ſayd) any monſters who will be Apprentices to the *Devil*, to learne a Trade from Him? Were there no other reaſon in the world to deterr (if not perſwade) men from this hatefull Impiety but only this, that it hate. THE DEVIL for its Author, methinks this might be Sufficient motive, to rayſe up a reall indignation and abhorrencie thereof eſpecially when it is ſo deteſtable to God, and to his ſacred Lawes, ſo oppoſite to the Law of Nature (and that inſtinct

planted in bruite beaſt ſo Contrary to the beeing, life and wellfare of mankind, ſo deſtractive to Reaſon, ſuch a profeſſed Enimie to true Religion; In a word the publique ſhame and diſgrace of ſuch wicked men and the grief and lamentation of all that are good.

CHAP. VI.

The Concluſion.

MY concluſion ſhall therefore be, an earneſt requeſt unto all married perſons, that as they are bound by the Laws of Reaſon and humanity, by the lawes of God, and man, and as they have moſt ſolemnly given their plighted faith one to an other in the

the Church of God, and before his all seeing ey, so that they would both consciencioufly make it their care and ſtudy how to Honour God in this honourable Eſtate of theirs, and if contention muſt ariſe, let it be a godly and zealous emulation who ſhall exceed each other in all the duties of Love, according to that mutuall' obligation one towards the other in that Sacred Bond of Myſticall Union where in they ſtand; *Husbands love your wives, as Chriſt loveth his Church*; count not that all you can doe or ſuffer for their good can be too much, Chriſt loves his Church with the deareſt of all loves, he thinks nothing too good, too choiſe, too deare for them provided they doe but all their endeavour to walke anſwerable to this Love; Reſolve your ſelves what due authority God hath given you over your wives,

and in extraordinary and difficult circumstances &c. trie that utmost of your lawfull bound but never Stepp into that thorny field of *rigour*, *Severity*, sullen *morosity*, or cruell *Tyrannie*, which all sober ingenious and godly men have shunnd, and fixed a brand of perpetuall shame and ignominie on every persons forehead, who shall be found walking in that *Aceldama* (or field of blood) and unto whom God hath denounced a certaine curse; *VVives Love, honour, and obey your* husbands in the lord, (as the church Loves Christ) and learn how to rule and raigne [for so Christ promiseth his Church shall *Raigne with him] by a dutifull, a humble meek and wise subjection unto his golden Scepter of purest love; And as undefiled love is the Churches greatest glory, so should it

*Revel 5. 10.

t be the greateſt honour and di-
gnitie to every wife to fix an Im-
periall and ſparkling Diademe of
Flaming love upon her husbands
head, which as this Crounes his
ſoveraigne brow with victorious
lawrell, ſo likewiſe doth it blazen
forth her worth, and by ſo much
he more exalts her praiſes; Both
husbands and wives, live together
as One, in that Unity of Soule, as
you are pronounced to be One in
he unity of body and fleſh; hus-
bands condeſcend to pleaſe your
wives in all that with Deciency you
may, and be not bitter or rigid to
hem, and you wives ſubmitt
nto your husbands in whatſoever
awfull commands, and ſo the God
f Love and peace will delight to
ake up his habitation in your hou-
es (when you lie down he will
defend you, when you ſleep, he
will command his Angells to pro-

tect

meet you, when you awake he will meet you and converse with you, he will teach and instruct you in all his ways, and dispose the path he would have you walk in, and hold up all your steps in those his pathes and open fountains of his refreshing Love to your thirsty soules, when wearyed in you pilgrimage thro this solitary and desolate wilderness and will never leave you, nor forsake you, but build you up as living and precious stones, in his Spirituall building; to your own mutuall confort and peace, the good of your friends and acquaintance, the usefulness and benefit of the Church of CHRIST, and of your generation, the everlasting happines and welfare of your precious and immortall soules, both in this life, and in the life to come. Which hath no

FRIENDS.

5 AP 80 MUSEUM